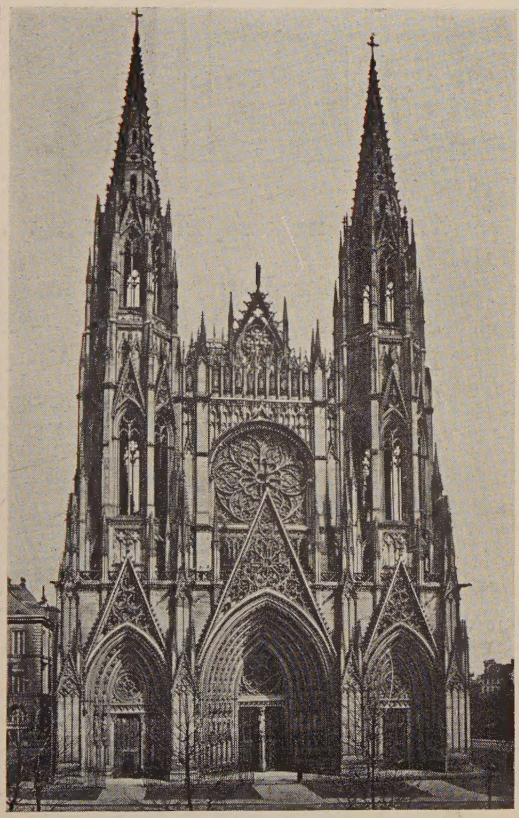
The Priest

Edited By Priests For Priests

April, 1950

rente Calamo 243
respondence 254
Catholic Tune
ilfered 257
thm and the Arch-
ngel Raphael 262
Training of
eaders 270
e Lamy: A Second
uré d'Ars 274
Spirit of the World
the Priest 281
llenge From New
mericans 283
Church and the
ew 286
ere Are the Laity? 290
mon Suggestions 297
k Reviews 305



St. Ouen Cathedral
ROUEN, FRANCE

THE Family Digest
APRIL – 1950 – 20 CENTS
I Like a Large Family
A Visit in the Russian Zone
Sex Education for Children
Psalms for Insomnia
We Live Longer and Better
Martyr for Purity
Our new 12-year old saint

The ideal FAMILY magazine!

Look at these excellent, appealing articles for all the family to enjoy

In the new April issue . . .

Martyr for Purity — Psalms for Insomnia
Sex Education for Children — Euthanasia Again
I Like a Large Family — A Visit in the Russian Zone
Character Training — We Live Longer and Better
Just a Little Attention — This Day in Paradise
The Equal Rights Amendment — A Little Learning

Profit by Church Door Sales!

COST		PROFIT	
10 Copies	10c ea.	10c	per copy
11 to 25 copies	9c ea.	11c	per copy
26 to 50 copies	8½c ea.	11½c	per copy
51 to 100 copies	8c ea.	12c	per copy
100 or more	7½c ea.	12½c	per copy

YOUR OWN PARISH BULLETIN

may be printed and bound in the Family Digest as an insert. Write for full information and attractiive prices.

The fastest growing Catholic family magazine in America

THE FAMILY DIGEST

Huntington, Indiana

Outstanding Chalices & Ciboria

Made to order in any design, style or size by Lawrence N. Daleiden Co.—Chicago

No. P-230

New design. Graceful cup, handsomely hand lettered. Height 7½ inches. Mainly hand-hammered. All sterling silver, gold plated. A masterpiece of ecclesiastical craftsmanship!

Price, including paten $295.00

Ciboria to motch—No. P-330

Specialists in

Replating • Repairing • Lacquering

Returned articles look like new after our skilled craftsmen have serviced them. Altar vessels replated in gold and burnished. You will learn to rely on us to re-new all your ecclesiastical metal ware with personal attention and artistic workmanship.

LAWRENCE N. DALEIDEN CO.

63 Years In The Church Goods Business

Manufacturer of Fine Ecclesiastical Metal Ware

215 W. Madison St. Chicago 6, Illinois

JUST ISSUED!

THE NEW

PUSTET (RATISBON)

Breviarium Romanum, in **Medium Size,** 4¼x6¼ In.

4 Volumes, with New Psalms

a) Edition printed on Genuine Oxford India Paper
b) Edition printed on Best Quality Thin Paper

This Breviary contains the new Latin Psalms in the Psalter, in the Commune, and for all Feasts, where proper Psalms are used.

In all other respects it is also perfectly up to date. The most recent Feasts, as the Immaculate Heart of Mary, and St. Anthony of Padua as Doctor of the Church, are inserted in the text at their proper place. In the same way the Commune of the Popes is inserted in its proper place, and on all Feasts of the individual Popes the new Orations and the Lessons are given.

All the good points of the previous editions are here incorporated. The text is given **in extenso** and conveniently arranged. Cross references are avoided whenever possible. In some places the present compilation is a decided improvement over previous editions. Thus, the Office for the Sundays within the Octaves of the Ascension, Corpus Christi, and the Sacred Heart were previously inserted into the Office of these Feasts; now these Sunday Offices are in great part given separately. In this way the Office of the Feast runs more smoothly, and the Sunday Office is easier to find.

Pars Aestiva
Pars Autumnalis } **Ready now**

Pars Hiemalis
Pars Verna } **Ready for delivery, September, 1950**

Bindings and Prices

	Best Quality Thin Paper	Genuine Oxford India Paper
	Per Set	Per Set
Black Sheepskin, flexible, gold edges	$43.00	$46.00
Black French Morocco, flexible, red under gold edges	48.00	55.00
Red French Morocco, flexible, red under gold edges	53.00	60.00
Black Turkey Morocco, Red under gold edges	60.00	65.00
Black Leather Pocket with flap		3.00

Specimen Pages Cheerfully Sent Upon Request.

IN PREPARATION

Breviarium Romanum, With New Revised Psalterium

12mo, 4½ x 7 Inches, Ready, Fall 1951

FREDERICK PUSTET CO., INC.

14 Barclay St., N. Y. City **436 Main St., Cincinnati, Ohio**

Currente Calamo

The End of Controversy

ONE of the most disheartening phenomena of recent times is the spread of a sort of bigotry from the field of religion to practically every other field of controversy. We all deplore the fact that many of our non-Catholic brethren will not even look at our side of the story. Send them a Catholic pamphlet and it goes unopened unto the wastebasket. It is often like that, too, we feel, with Catholic—especially priestly—efforts to get a hearing in the secular magazines.

"What could a Catholic possibly say that is worth hearing, unless he wants to counter the official attitude of his Church?"

Honest controversy is a wonderful thing. You cut across another man's conviction, make him see the truth of your position, and then (if you can) make him swallow it. This supposes, of course, that the opposing debating team will be gentlemen enough to keep their seats while you state your case, that they will have respect enough for the laws of reasoning, common sense, and historical evidence, to grant a point that's been established.

But witness the reaction to the Hiss trial in many quarters.

We got involved lately in a discussion of our national administra-

Westport Fibercraft Co.

new! button-hole reinforcement tabs right on the collar!

our popular modern

Cleric Collars

"The Chaplain" **1½ doz. $2.00**

wear them
reverse them
discard them!

6 doz. 6.75

The popular cleric collar that caught on instantly because of its great convenience! Pressed cotton fibers — the same quality and durability of standard currency — many times heavier. Special wilt-proof, weatherproof, dirt-resistant finish gives smart starched appearance. Front, 1⅝ in.; back, 1⅜ in. If in doubt of size, give shirt size. A full month's supply for only $2.00! Save over 15% — Buy 6 dozen, only $6.75!

postage prepaid in U.S.A. — no C.O.D's

Westport Fibercraft Co.
Westport, Conn.

I am enclosing check.....or money order.....
for.....dollars. Please send me
☐ 1½ doz. collars. ☐ 6 doz. collars.
in size circled.

(Packed 1½ dozen (18) of a size only)

14½ 15 15½ 16 16½ 17 17½

.....
Name, address (please print)

.....

.....

tion since 1933 After remarking the many splendid achievements of F.D.R., we passed on to the question of his foreign policy. Our friend's face darkened. He got up abruptly. "I can see you're a Roosevelt-hater," he said. And that ended the discussion.

A purportedly serious magazine reviews **The Road Ahead** with the simple comment—"by John T. Flynn—enough said," or something of the sort. No examination of the tremendous documentation in the book. Flynn is simply condemned unheard.

Pegler gets off a rather good column one day, his facts all well established, his conclusions appropriate: "What! **Pegler??**"

Fascist, Communist, New Dealer, Coughlinite, anti-New Dealer—all labels used to slam the door on open discussion . . .

The Five Sects

ACCORDING to the A.A.S., baptism conferred in five U.S. Protestant sects should ordinarily be considered valid: Baptists, Congregationalists, Disciples of Christ, Methodists, and Presbyterians. Episcopalians and Lutherans are conspicuously absent.

We immediately got our local Methodist parson on the line:

"What words do you say when you baptize?" we asked.

"I baptize thee in the name of the Father, and the Son, and the Holy Spirit."

"And do you pour water from a shell?"

"No. I dip my hand in the font and put it on the person's head while I say the words."

"Do you get your hand good and wet?"

THE PRIEST **APRIL, 1950** **VOL. 6, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $3.00 per year, $5.00 for two years. To seminarians in U. S. A., $1.50 per year. Canadian and Foreign, $4.00 per year, $7.00 for two years. To seminarians in Canada and foreign countries, $2.00 per year.

Business and Editorial Staff:

Our Sunday Visitor, Inc. ..... Publisher
F. A. Fink ..... Business Manager
Martin E. Greven ..... Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, MA., S.T.L., F.A.G.O. ..... Editors
Rt. Rev W L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. ..... Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

PLAN TO
REDECORATE
YOUR CHURCH
THIS YEAR

Plan church decoration with Greiwe for outstanding ecclesiastical beauty.

For 69 years, pastors have entrusted their decorating problems to Greiwe. Those pastors know Greiwe artistry and skill . . . the complete cooperation extended by Greiwe artists and craftsmen. Consult Greiwe FIRST! Sketch submitted without obligation. Write today.

DECORATIVE PAINTING
MURALS • STAINED GLASS
LIGHTING FIXTURES

GREIWE, INC.
DECORATORS · DESIGNERS
2426 Reading Road • Cincinnati 2, Ohio

Currente Calamo

"Oh, no! Not so's it would drip . . ."

Next we turned to the Presbyterian dominie—a devout Princeton alumnus. His form:

"I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit."

Yes, he gets his hand good and wet and he puts it on the person's forehead near the hairline—so that it drips.

By way of a footnote, we called up the Lutheran pastor, and found that his method of baptizing is identical with the Presbyterian, except that he says "Holy Ghost." He was almost effusive in assuring us that he has the proper sacramental intention as distinguished, say, from the Baptists. He accepts Catholic baptism at face value—does not give conditional baptism to apostates—has always been irked by the fact that his apostates must submit to conditional baptism when entering the Catholic Faith.

He went on to say that the Eucharist is their only other sacrament. They have the real presence and everything else just like us—the same identical theology. The sacramental presence depends on the faith of the worshipper, etc. We listened politely.

Perplexus . . .

THERE was the usual Saturday-night crowd around the confessional, and Father was kept pretty busy absolving to the right and to the left, keeping the slides hot on either side of him.

"Father," asked a young voice after a confession, "I have had some difficulties about artificial insemination—I mean about the Church's teaching."

Devotion of the

Three Hours

especially for

GOOD FRIDAY

This pocket-size booklet has proved popular for years throughout America for private and congregational devotions. Primarily intended for the Good Friday service (12:15 to 3:15 p.m.) to commmorate the Three Hours our Blessed Lord suffered on the cross.

25c each, postpaid

5 OR MORE, 20c EACH
$10.00 PER HUNDRED

Our Sunday Visitor
HUNTINGTON, IND.

WAX$AVERS
TRADE | MARK

Take a sample candle to your dealer and have him properly fit it to this attractive polished brass candlesaving candleburner

Currente Calamo

"Non nobis, Domine, non nobis," said Father in no orthodox sense. We might add that this was before the Holy Father's recent solution of some knotty questions, and Dr. McCarthy's January article in The Priest.

"What do you want to know?" Father whispered, hoping it was a trifle.

"Well, just what's wrong with it? I've been reading about it and can't figure out why it's forbidden, if it's forbidden. I mean, Father, I can't see what it's all about."

Some ten minutes later, while the faithful shuffled about and coughed and sighed outside the box, Father had finished—rather well, too, he tells us.

"Gee, thanks, Father," came the voice again, "you see, I'm a student nurse, and I gotta write a paper for Ethics Class."

The Ladies of the Choir

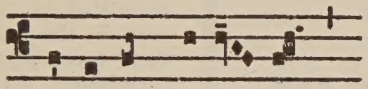
AS we write this, we have before us a clipping from a mid-Western paper. It is a column by the diocesan music commissioner, discussing the subject of "Women and the Church Choir."

Maybe we're prejudiced, but to us the theme approximates "Women in the Sanctuary" and should be treated—or avoided—in much the same way.

After paying lip-service to the law (No women in choirs. Period.), he goes on to note that "until 1918 our country was considered missionary territory, under the jurisdiction of the Congregation of the Propagation of the Faith. And as such, the various parishes found it almost impossible to carry out in every respect the Canon Law of

"Is there indeed anything which exhales the fragrance of Christian piety and fosters the Christian spirit like Gregorian Chant"

Pope Pius XI



Ask for our
24 pages...

GREGORIAN CHANT

catalog

OUR GREGORIAN EDITIONS
are the only ones to have the rhythmic signs of the world famous Solesmes School

Our address :

DESCLEE & Co.
TOURNAI BELGIUM

We also have a wide range of LITURGICAL, PHILOSOPHICAL, THEOLOGICAL, HOLY SCRIPTURE and DEVOTIONAL works about which we would gladly send you our descriptive booklets.

Fr. Ramstein's Books

Manual Of

CANON LAW

$10.00

The Pastor And

Marriage Cases

$4.00

Both books for $12.00

TERMINAL PUBLISHING CO.

41 First St. Hoboken, N. J.

PALMS

FOR PALM SUNDAY

Large and dwarf palms procured from the finest groves in Florida shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA

Palm Company

P. O. DRAWER 690

ST. AUGUSTINE, FLORIDA

the Church. Thus it was that the Bishops of the country, assembled at Baltimore, were authorized by Rome to grant certain exceptions because of the peculiar hardships of the dioceses. When circumstances warranted it, Mass was permitted in homes, in halls, and even in the open. Likewise, since there was a scarcity of male voices, permission was granted to use female voices in forming a choir. The understanding was, of course, that these exceptions were temporary."

We confess that this shortage of male voices baffles us. We had always thought that the proportion of male and female voices everywhere was, roughly, 50-50. However, there may have been a preponderance of females in those pioneering days. Anyway, the exception, if any, was to be allowed only until the population caught up in its male lag.

"Even today in many small parishes these same conditions exist" —woman-ridden communities, we take it. "And in some services, as at Benediction, or Forty Hours, the choir represents the congregation rather than the ecclesiastical choir. Thus, under certain particular conditions, women are acceptable in the choir."

Question: May the choir-ladies wear cassock and surplice when fulfilling their office?—and if not, why not? After all, the acolytes represent the congregation, too ...

In the whole Diocese of Pittsburgh, second most populous in the country, with all its mining patches, its sulfurous mill towns, its cross-road farming communes, there isn't one choir-lady to be found. Every choir is all-male.

However scratchy, raucous, and ear-grating the effort may occasionally become, the law is nevertheless meticulously observed. Further: every word of the proper is chanted, on weekdays as well as Sundays. Quod isti, cur non omnes?

Moonlight, Roses and Joe

THE Moscow **Pravda**, organ of the Communist Party of the Soviet Union, CIP informs us, has now published the titles of various musical works by Russian composers who competed for first prize at the recent Congress of Soviet Music in Moscow. In addition to Dmitri Shostakovich, who won first prize for his symphony on the Soviet Union's Reforestation Plan, the following composers entered the contest: Alexandrov with a symphony, "Glory to Stalin"; Klenitzkis with a symphony, "Let Us All Thank Stalin"; Kruskin with a symphony, "Our Hearts Sing To Stalin"; Soloviev with a composition, "Sailors Meet Stalin"; Isvolsky with "Dreaming of Stalin."

Also, we note, a new perfume is available in U.S.S.R.—"Stalin's Breath."

Sordid

J. DONALD ADAMS, in a recent issue of the New York **Times** Book Supplement, was ridding himself "of an accumulation of bile." He cited what he called Mr. Bennet Cerf's "wide-eyed innocence" of the success of a book he recently published—O'Hara's A

IBISNE
Novam Aureliam?

Si forte tibi in animo est interfuturum te Conventui Societatis Catholicae Docentium Nationalis Novae Aureliae (diebus 11-14 Aprilis), ne omittas visum venire ostenta "Nuntii Adolescentis Catholici" et "Arcae Thesauratiae" (in Pergulis sub numeris XXXVII-XXXIX).

GEO. A. PFLAUM, Publisher, Inc. DAYTON 2, OHIO

Verdin rings

ANGELUS
Automatically

VERDIN rings the Angelus AUTOMATICALLY. . . . on time . . . everytime. It is clock-controlled . . . thoroughly accurate . . . completely dependable. Program of striking can be adapted to meet custom of your church. VERDIN used and recommended by 30 cathedrals . . . 800 churches.

For Mass and other devotions, VERDIN ELECTRIC BELL RINGERS ring church bells by merely pushing a button. Cost is reasonable. Write for full details.

VERDIN ELECTRIC BELL RINGERS

THE I. T. VERDIN MCH. CO.
548 DANDRIDGE ST. CINTI. 10, O.

TOWER CLOCKS
REPAIRED - MODERNIZED

Rage to Live. Said Cerf in his SRL column, "What is the mysterious quality that makes possibly one book a season a sure-fire best seller six months before publication . . . ?"

Comments Mr. Adams, "Mysterious my eye. **A Rage to Live** could be peddled by its salesmen as the 'sexiest' novel the firm has ever published, and undoubtedly was. The reviews, as was to be expected, intimated as much, and the author had a literary reputation, so that customers need feel no embarrassment about asking for the book. (That it was also a very dull book they were left to discover for themselves.) Add to these circumstances the fact that the book was distributed in a country with more than its due proportion of emotionally frustrated people, and the mystery rapidly dissolves."

Mr. Adams is not merely purging himself as he says "by means of the written word." He has pretty well exposed the unethical attitude of the modern publisher. We need only append the following directive to the trade from **The Retail Book Seller:**

"What the best-seller list needs (in a strictly sordid commercial sense) is a book like **Forever Amber**, a book that the righteous and literary will deplore, that radio comedians will introduce in their programs, that some alert public morals vigilantes will ban into prominence, that will tap the vast reading public that seldom reads a book."

Says Mr. Adams further, "Given the conditions existing in the book world today, the ultimate responsibility for better books lies with the book buyer." Perhaps this is

READ

just a few of the many unsolicited letters from our files that prove that we honestly offer

AN EXCEPTIONAL VALUE

From NEBRASKA
". . . friends are going to send for one, too, after they have seen mine and heard my praise of it.
Sincerely yours, a satisfied customer."

From TEXAS
"Am pleased with the Cassock. Send me another . ."

From S. DAKOTA
"Thanks for Perfect Satisfaction."

From MAINE
"Fine for the money."

From OHIO
"I thank you for the cassock you sent to me, and I wish to order another of the same . ."

From N. DAKOTA
"It was just what I was looking for . ."

BLACK POPLIN "Knockabout" CASSOCK

ONLY
$15.00
POSTPAID

Features:

- Durable Poplin
- Washable
- Smartly Styled

Available in sizes: 38-40-42-44

Before Buying ALTAR BOY CASSOCKS and SURPLICES, See Ours and Compare for Quality and Price.
SEND FOR SAMPLE!

Send No Money!

Examine garments on approval for 10 days. If completely satisfied, send a check or money order for the amount in full. Otherwise, return the garments.

HOPKINS CO.
422 Washington Building,
15th St. & New York Ave., N. W., Washington, D. C.

Please send me _____ Knockabout Cassocks at $15.00 ea. on approval for 10 days. Size: _____

Name _____

Address _____

City _____ Zone____ State____

If completely satisfied, I will send a check, or money order for the amount in full. Otherwise, I will return the garment.

a point the Catholic Press and the Catholic priest might well emphasize.

Always an Advertising Man

POOR Father, if the struggle against materialism is getting you down, just read this over and know that somebody cares! It is an ad, forwarded to us by the amused and bemused priest who got it, reproduced exactly. Maybe if you showed it to your Bishop ...

Chalfonte-Haddon Hall
Atlantic City, N. J.

Dear Reverend:

Fully cognizant and acutely aware of the increased labors that have passed upon the Church and her priests in these times of materialistic agnosticism and atheistic persecution, and realizing the need of physical, as well as spiritual, rest for the over-burdened pastors and their assistants, we here at CHALFONTE - HADDON HALL solicitously extend the facilities of our hotels to His Excellency and the priests of the diocese of N.

It is our desire, Reverend, to acquaint the Secular clergy of the Diocese with facilities of our hotel and we, therefore, seek episcopal approbation to initiate correspondence with the various parishes under His Excellency's jurisdiction.

The hotel accommodations are most conducive to perfect relaxation for members of the Sacerdotal

CAMP AND CONFERENCE DIRECTORS

LET US PAY THE MEDICAL BILLS FOR YOUR CAMPERS

$1500.00 for Accidental Death
Up to $1000.00 for Polio
Up to $1000.00 for Accident
Up to $100.00 for all other Illness

New Low Premium — Write for Latest Details

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
BROADWAY AT WAYNE — FORT WAYNE 2, INDIANA

State, for in addition to the God-given blessings of sun and sea, we proudly boast of a cloister-like Garden Room for meditation, quiet formal dining rooms, sports programs and nearby Saint Nicholas Augustinian Church where a priest may enjoy the privilege of celebrating Holy Mass to complete a perfect day at Haddon Hall.

We have the honor to count among our guests several members of the Hierarchy, Monsignori and untold numbers of priests and nuns.

It would be a pleasure to have you down for a few days as our guest, Reverend, if you so desire.

Thanking you again, we remain
Respectfully,

LEEDS & LIPPINCOTT COMPANY
(Signed)

Books by Our Contributors

TWO more of our contributors have now brought out books. Fr. Boylan, one of our all-time successes, for sure, presents the series which ran in **The Priest** under the title **The Spiritual Life of the Priest** (Newman Press, $2.50). We need only call it to your attention—verbum sap.

Fr. Beutler, C.M., who quite some time ago wrote a solid little article for us on spiritual reading, this time turns to translation. Herder now offers **Secrets of the Interior Life** translated from the Spanish original of Archbishop Luis M. Martinez of Mexico, a prelate whose writings hitherto unavailable to most of us are held in high regard.

Buy Direct And Save

Lightweight - Sturdy

CLERGYMAN'S UTILITY BAGS

GENUINE TOP GRAIN COWHIDE. BLACK GRAIN

Fully lined. Two pockets, two double duty leather handles, zipper with strong lock and key.
(Illustrated above)

15 x 11 x 7 ..... **$10.00**
17 x 9½ x 12 ..... **$12.50**
20 x 11½ x 12½ **$17.50**
(Not shown)
11½ x 8¾ x 5 ..... **$8.00**

Here's a professional utility bag designed especially for the clergyman's needs. Roomy . . . yet so compact. Sturdily constructed to last many years. Splendid value at these low prices.

Are you planning to make the Holy Pilgrimage? We'd like to send you our brochure illustrating our fine line of traveling bags . . . attractively priced!

Mail orders shipped same day received. Parcel post prepaid. Send check or money order to: DEPT. P

ALLIED BRIEF CASE CO.
186 5th Avenue, New York 10, N. Y.
Satisfaction Guaranteed

A Vacation and health resort for priests and laity.

OPEN ALL YEAR

Unbelievably Low Rates!

A mountain resort overlooking Chattanooga — fresh, healthful atmosphere; tranquil, scenic beauty; recreational opportunities; large chapel to accommodate any number of priests; good food; therapeutic baths and excellent physiotheraphy department—30 minute bus service to city.

Send for interesting illustrated folder—free!

Alexian Brothers Mountain Resort

Signal Mountain, Tennessee

Correspondence

Why These "Secret" Masses?

Editor:

I HAVE been worried of late over the increasing number of young priests who say public Masses secretly, i. e. they will not allow the people to hear them. They never raise their voice above a whisper.

The rubrics prescribe three tones of voice, and one of them is a "clear and intelligible" voice. The newest book, **The Laws of Holy Mass (Sheed & Ward, 1949), says that** "in a private Mass the priest must take care to pronounce the words that are to be spoken aloud distinctly and becomingly" (page 49).

Now how loud a voice should the priest use? I should say a voice approaching the tone he uses when he says the "Hail Marys" after Mass, and for the same reason, that the people may hear him and answer him. How otherwise may the growing "Dialogue Mass" be introduced?

How Many Hosts?

The new curate asked the old pastor: "How many hosts should I consecrate to-morrow?"—"Fill the ciborium up to the top, and that will last us for a month."

But Pope Pius XII answers differently in his "Mediator Dei" (which should be a **vade mecum** for every priest), quoting Benedict XIV, who "praised the piety of those who . . . prefer to be fed with Hosts consecrated at the same Sacrifice, rather than from Hosts con-

secrated at some previous Mass" (143). But of course both Popes are careful to say that those who receive Hosts consecrated at other Masses partake of the Sacrifice at which they assist.

And Pope Pius XII in the same "Mediator Dei" (146) quotes the words of the Missal, in the third prayer after the Consecration: "That as many of us who by this participation of the altar receive the Body and Blood of Thy Son may be filled with every heavenly blessing and grace." Does this not prove that it is the mind of the Church that Hosts should be consecrated at that Mass for the faithful who are to receive Holy Communion? The Missal does not say "by this participation of the tabernacle." Tabernacles are a late part of the altar. The Greek Church reserves until the following day only enough for Viaticum.

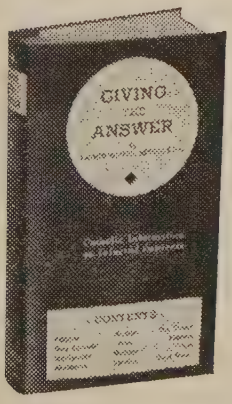
Why Not Obey The Letter Of The Law?

Some years ago the Church introduced some new legislation regarding the use of a Communion plate and a Communion cloth on the altar rail. Why is that legislation disregarded in so many churches?

Some priests answer that the cloth need not be used where there is a beautiful altar-rail. The Instruction says nothing about that. The Communion cloth has the same purpose as the top cloth on the altar and should be used for the Communion of the people.

As to the use of the Communion plate, the Instruction stated "that

Continued on page 309



Dear Father:

The people do like to ask the priest. And you know how much time and how many books it takes to give the answer. At least it took me lots of time for sure with many good sources to answer the 290 queries in "Giving the Answer." I'd like to be helpful, now that the work is done. It's quite a price, I know, $3.25 for a book of 473 pages, but books ARE high. Why not drop a line and let us send you one on approval.

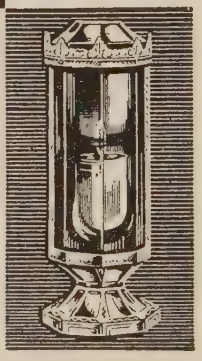
FATHER WINFRID HERBST, S.D.S.

THE SALVATORIAN FATHERS

Publishing Department, Box 150
ST. NAZIANZ, WISCONSIN

Symbol of Service...

the **MACK-MILLER**



imprint on Ecclesiastical Candles

Skilled craftsmanship and modern methods of manufacture insure fine quality candles. But the extra value implied by the Mack-Miller imprint is service... intelligent service from trained representatives able to solve ordinary candle problems as well as the extraordinary ones.

Write for our new folder

MACK-MILLER

CANDLE CO., INC.

Syracuse 1, New York

New York
Chicago
Boston
New Orleans
Los Angeles

The Priest

Vol VI APRIL, 1950 No. 4

Editorial Comment

A Catholic Tune Pilfered

THERE are in every man's life a rare few moments that he can never forget. I do not refer to the imposition of the Bishop's hands at Ordination, nor to the consecration at one's First Mass—nor to any similar and what one might call classical peaks in one's existence. No—these moments are entirely unexpected, unpredictable. For a fleeting instant a spark burns within the soul, a spark that seems to fuse one's whole being in a single intuition that savors of infinity. And the strange thing is that a man recognizes the unique character of his experience and, as he stands transfixed, he thinks to himself: "This I shall never forget. This moment I shall carry with me throughout eternity."

One such experience befell me quite early in my priestly ministry. It was a Sunday morning in July. I had finished the early Masses and set off to visit our Scout troop, encamped with several others on the county reservation some twenty or thirty miles away. It was my mission to make sure that all the boys had heard Mass, see that they were getting plenty to eat, straighten out a difference between two of the leaders, etc.

I parked my car and made my way up to the ballfield. Not a boy was in sight. Evidently they were still at Mass, or—in the case of the Protestants—at their own services. The place was wrapped in an unearthly Sabbath calm. I stood enjoying the prospect for a minute or two when, suddenly, the stillness was broken by the distant notes of a trumpet floating from the woods across the field. Clear and silvery, they intoned the melody of some familiar Protestant hymn —not one of those triumphant processionals, but a haunting wistful thing that spoke of suffering borne in patience. That

was one of my moments. Shot with exquisite beauty, it went through me to the quick.

Apparently the bugler, a staunch little Methodist was conducting private prayer for his own benefit off in some shaded copse.

What a pity, I thought, that the Protestants should have such a satisfying and devotional tune all to themselves.

As the boys came sauntering back from church, I took one of the Protestant youngsters aside and whistled him a few measures of the melody.

"What is that, son?" I asked.

His answer was immediate:

"It's 'Faith of our Fathers.'"

Home, I looked it up in Otten's *Parish Hymnal,* current in our diocese at that time. It wasn't listed.

" . . . True to Thee Till Death"

Then I reached for my dad's old copy of the Episcopal Hymnal, a sentimental keepsake of his pre-conversion days—and there it was, written in 1849 by a man named Frederick Faber:

Faith of our fathers! Living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy,
Whene'er we hear that glorious word:

Refrain
Faith of our fathers, holy faith!
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
And truly blest would be our fate,
If we, like them, should die for thee.

Faith of our fathers! faith and prayer
Shall win all nations unto thee;
And through the truth that comes from God,
Mankind shall then indeed be free.

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly deeds and virtuous life.

Father Faber was a Catholic at the time, of course, but he never wrote that third stanza. It's a Protestant invention. This is Faber's original:

Faith of our fathers! Mary's prayers
Shall win our country back to thee!
And through the truth that comes from God
England indeed shall then be free.

A "Roman Catholic" Hymn

Lester Hostetler, in his *Handbook to the Mennonite Hymnary,* comments that :

"By 'faith of our fathers' we mean, as we sing in the hymn,

the truth contained in the Gospels, taught by the Apostles, and brought again into clear light at the Reformation. But the hymn originally, written by a Roman Catholic, had reference to the Roman Catholic faith."

Of Faber himself, Hostetler says that "He wrote many theological and devotional books but is best known for his hymns of which he wrote 150, among which are such favorites as 'There's a wideness in God's Mercy' and 'Faith of Our Fathers.' His hymns are numbered among the treasures of English hymnody. They are devotional in spirit and with slight alterations appropriate for use in all churches" — presumably when "purged of their strong Roman bias," as he says in connection with another Catholic hymn, similarly kidnapped.

The Hymnal 1940 Companion (Episcopalian) has this to say:

"Frederick William Faber wrote two versions of this hymn, both of which first appeared in his *Jesus and Mary*, 1849, one for England and the second for Ireland. The present version [as above], which was introduced in the *Hymnal* in 1916, follows the English hymn save for the following alterations, typical of his Roman Catholic hopes. Stanza two, lines three and four, originally read:

How sweet would be their children's fate,
If they, like them, could die for thee!

and stanza three read:

Faith of our fathers! Mary's prayers
. . . [as above] . . .

Ireland was still [sic!] a good Roman Catholic country, so this stanza in her version read:

Faith of our fathers! Mary's prayers
Shall keep our country fast to thee;
And through the truth that comes from God
O we shall prosper and be free!"

Is the Tune Catholic?

And what of that tune, so keenly sounded forth by the little Methodist bugler? Is it, too, Catholic?

"The composer, Henry F. Hemy, 1818-88, was organist at St. Andrew's Roman Catholic Church in Newcastle-upon-Tyne, and a teacher of piano and singing. He wrote this tune for another hymn and published it in his *Crown of Jesus Music*, 1864, a popular book in Catholic churches in England. The refrain was added in an arrangement by James G. Walton, 1821-1905."—Hostetler.

As with "Lead Kindly Light," in "Faith of Our Fathers" there is a perfect marriage between words and music.

Someone once said to Cardinal Newman (that "angel who lost his way," according to Hostetler):

"It must be a great pleasure to you to know that you have written a hymn treasured wherever English-speaking Christians are

to be found: and where are they not found?"

"Yes, deeply thankful," His Eminence replied after a moment of thoughtful silence, "and more than thankful," he went on; "but you see it is not the hymn, but the tune, that has gained the popularity! The tune is Dykes', and Dr. Dykes was a great master."

"Faith of Our Fathers" and "Lead, Kindly Light"—both of them lofty hymns set to inspiring music.

In Catholic Circles

But what has become of the hymn in Catholic circles? It is not in Otten's Hymnal, as I remarked. And since I long ago burned my copy of the *St. Basil's Hymnal,* I can't check; but I seem to recall that the words are there, stripped of Hemy's golden melody and racked instead on some trashy substitute.

The Roman Hymnal (1884)—representing the deplorable condition of our vernacular hymnody in that day, with tunes all twitching and jerking—also carries "Faith of Our Fathers," passing over Hemy in favor of a rather commonplace effort. Needless to say, its third stanza, with the necessary adjustments, invokes Mary as Faber intended.

The Parochial Hymnal, published in 1936 and rapidly gaining ground—a very sound collection, too, in this writer's judgment—carries the hymn, skipping the third stanza. But the tune, again, is colorless. The compiler blithely marks it "traditional," although of seven versions in as many hymnals on my desk, his is unique. However, since no less than 109 of 184 entries in his hymnal are so inscribed, and precisely 50 are marked "Gregorian," one gathers that the compiler is distinguished for taste and craftsmanship rather than for his scholarship.

Possibly the most widely used of our good American collections, *The St. Gregory Hymnal,* has "Faith of Our Fathers," also without the Marian stanza, which leads one to suspect that it provided the model for *The Parochial Hymnal,* since it is sixteen years older. The late Mr. Montani, its compiler and editor, could not find a tune to suit, so he cut the knot by writing his own.

The Westminster Hymnal, "Authorized by the Hierarchy of England and Wales for use in all churches and oratories," has the whole hymn, set to a tune nearly 300 years old. An alternate melody is suggested—the one sometimes used over here with "Jesus, my Lord, my God, my All." You know the one I mean: it hippety-hops all over the place. You can't miss it.

Five Catholic hymnals — not one of them using the most beautiful of all tunes for Faber's hymn. Why? It was written by a Catholic musician. We use Hemy's setting for "Hail Queen of Heaven, the Ocean Star"—his setting of "O Come and Mourn with Me a While"—but

not this, the best of his efforts.

And the Protestants, with their unfailing ear for a good tune: what have they done?

The Mennonites and Episcopalians, as remarked above, use Hemy's tune. So does *The Methodist Hymnal. The Common Service Book* of the Lutheran Church does not have the hymn at all; the local pastor, a former chaplain, told me he could never bring himself to use it even interdenominationally in the Service. He thought it was dishonest to pervert a hymn so obviously Catholic. The official Lutheran omission, then, is probably due to fundamental honesty.

Every other Sunday, as I begin preaching at the late Mass, the notes of the Presbyterian carillon come floating through the window and with the subsurface of my mind I listen—always the same, "Jesus Calls Us," then "I Need Thee Every Hour," and sooner or later, "Faith of Our Fathers."

When are we Catholics going to put our splendid old hymn in its due place of honor, words and music, just as Father Faber knew it?—R. G.

Papal Diplomat

Accompanying the new Nuncio from Rome as his aide-de-camp, so to say—but only for the journey and for his introduction to Ireland—was Monsignor Thomas Ryan, of the Vatican Secretariat of State.

This tall, open-faced young man—not yet in his middle thirties—became at the age of twenty-eight the youngest Monsignor in the world. He hails from Kilcommon, on the Limerick-Tipperary border, one of seven children of a small farmer.

Young Tom went to the national school; from there to Mount Melleray, and thence to the Thurles Diocesan College, which sent him to the Irish College in Rome to complete his studies. He is a Doctor of Theology, and graduated later as Doctor of Common Law with a thesis on the Irish Constitution.

Lent in 1940, as an English speaker from a neutral country, to the Secretariat of State, he was soon invited to make the Papal Diplomatic Service his career. With the consent of the Archbishop of Cashel, to whose diocese he belonged, he agreed, and studied diplomacy at the Papal Academy. Three years later he was made a Monsignor, being appointed Secretary of the Apostolic Delegate to Turkey. From Istanbul Monsignor Ryan was later transferred to Cairo, as Secretary to the Apostolic Delegate for Egypt. Now working in the State Department, he lives in the Pontifical Academy.—Kees van Hoek in the **Irish Times.**

Rhythm and the Archangel Raphael

Joseph P. Donovan, C.M., J.C.D.

Tobias and this twentieth century

IMMEDIATELY comes the query, what has the Archangel Raphael to do with rhythm? It happens that that same Archangel described some 2,500 years ago or more rhythm in its equivalent form; for we are told in the Book of Tobias that when young Tobias and his supposed guide were approaching the City of Reges, the said supposed guide told young Tobias that they were coming to the home of one Raguel who was both a tribesman and a kinsman of Tobias and who had a daughter Sara (and in the translation of Knox "neither chick nor child besides"). Raphael further told Tobias that "of all that Raguel possesses, thou mayest be heir, if thou wilt claim his daughter's hand in marriage; thou hast but to ask him, and she is thine."

Thereupon Tobias began protesting because he was afraid of what might happen if he married this girl. And here is his protest in words that bring us into the very atmosphere of those elder days and at the same time remind us of what many a young Catholic couple are going in for when they begin using marriage through rhythm without a justifying cause adequate to the circumstances:

"I hear stories told of this maid," Tobias answered: "how she has been betrothed seven times, and to every bridegroom it brought death; it was a fiend, if the tale be true, that made away with them. If the like befall me too, it would go hard with those parents of mine; I am all the children they have, they are old now, and this were to give them a cheerless passage to the grave."

"Heed me well," answered Raphael, "and thou shalt hear the fiend has power to hurt some and not others. The fiend has power over such as go about their mating with all thought of God shut out of their hearts and minds, wholly intent on their lust, as if they were horse or mule, brutes without reason."

Lack of a Worthy Intention

But rhythm is not intrinsically wrong. Neither were the marriages contracted by the seven unworthy bridegrooms-elect of Sara. They were contracting a lawful marriage in itself but they were not bringing into it a worthy intention; they were going into horse-and-mule marriages without possessing animal instinct. One of Sara's maids had the impudence

---

Dr. Donovan is rector of Kenrick Seminary, St. Louis.

to call her a murderess when the same maid was justly reproved; and to ask where those seven husbands were; and even inquire, "Wouldst thou make as short work with me as thou didst with those seven?" Thereupon we are told that Sara withdrew to an upper room of the house and for three days and nights would neither eat nor drink and that all this time she spent in prayer, begging God with tears to free her of the suspicion. And at the end of these three days of mourning and prayerful union with God, she thus bares her simplicity of heart and her submission to God's will:

"Blessed is thy name, O God of our fathers, who dost pardon the sinner that cries out to thee in time of need! To thee, Lord, I turn, on thee my eyes are fixed; and, Lord, my prayer is that thou wouldst either rid me of this clogging suspicion, or else take me away from earth. Thou, Lord, canst bear me witness that I lusted never after man; still have I guarded my soul from shameful desire, nor kept company with the wanton, nor cast in my lot with the lovers of dalliance. If I consented to take a husband, law of thine was my rule, not lust of mine. It seems I was unworthy of these men's love, or perhaps they of mine; it may be thou wast reserving me for another husband; thy designs are beyond our human reach. But this at least all thy true worshipers know; never was a life of trials but had its crown; never punishment but left a gateway to thy mercy. Not thine to plot eagerly for our undoing; the storm passes, and thou grantest clear weather again; tears and sighs are over, and thou fillest the cup with rejoicing; blessed be thy name, God of Israel, for ever!" (Translation by Knox).

A Child and a Half Per Couple

In the absence of a truly urgent cause, how can a Catholic couple start out their marriage with rhythm and intend to practice the same rhythm for at least several years? Here are some two hundred recently married couples, that is, recently married within the last decade on an average, and most of them Catholics; and yet they show an average birth rate of something like a child and a half. And don't allege their inability to support children as yet; for none of these families has less than a comfortable income and quite a few of them go much higher in the income bracket, in fact most of them are owners of their own suburban homes. Let an entire nation go in for the same kind of supposed birth control and that nation will soon pass out of existence, since the survival birth rate in a nation must average over three children to a family.

Here is a mother who brings her daughter to a worthy physician. The daughter is soon to

be married and the mother wants the Catholic physician to teach her the art of rhythm so that she and her intended husband may begin to practice the same diabolical art under unnecessary conditions as soon as they get married. The doctor wants to know why this anxiety to practice rhythm and the girl answers because she and her intended husband feel that they very well can't have children for the first few years. The noble physician replies in disgust, "Why not wait, then, until you are able to get married?"

Are We to Blame?

Aren't priests in part to blame for this rhythm nonsense, even viciousness?

The late John A. Ryan wrote in one of his books that the couple who begin to practice birth control are liable to end in adultery, even divorce and legalized adultery. He may have had in mind sinful birth control as such; but the same will apply to rhythm where there is not a sufficient justifying cause, since such couples equivalently shut out all thought of God from their hearts and their minds and are wholly intent on their lust, as were the frustrate candidates for life conjugal with the matriarch Sara. Will the man who goes in for drinking intoxicating liquors to a point just this side of drunkenness or the person who lives to eat rather than eats to live, even where he avoids objective gluttony, will either such person long keep within the bounds of temperance?

There is much commendable work being done by priests in pre-Cana Conferences but many older and judicious priests and doctors feel that these same Conferences are too much gynecological and too little sacramental. Some of these priests, especially the younger ones, appear to be going in for amateur gynecology in their marriage instructions instead of sacramental achievement on the part of the couple to be married. We have even high-school youths asking about marriage courses; and, I fear, given a lot of subject matter that is more of an incentive to lust than a remote preparation for marriage. We witness high-school youths looking upon steady dating as an innocent pastime instead of viewing it as proximate and inexcusable occasions of mortal sin. Theologians can't find reason for allowing persons in a position to get married to keep steady company if they have no intention, proximate or remote, of getting married. A generation or two ago even a rare high-school dance was unknown in Catholic circles; now we are having mothers' clubs promoting such pastimes for seventh and eighth graders, pastimes as they are called—lust-games would be a nearer definition of the alleged pastimes.

Let us pause a while on that concept mentioned a while ago, sacramental achievement, and

go to its source. It is found in a book published two years ago under the title, *Souls At Stake,* and written by Father Francis J. Ripley of Liverpool and Frank Duff, of Legion of Mary fame, under the pen name he assumed in humility, F. S. Mitchell. Mr. Duff writes the chapter on marriage under the caption, *Marriage at a Price.* He begins by saying that he had asked a Dublin girl how much she thought a couple should have as an annual income before marrying; and she answered, at least $3,000. That in American equivalency would be at about $4,000; so Mr. Duff responded that if that much is required to marry on, then hardly anyone could get married in Ireland, although marriage is a universal vocation.

Thereupon he asks why not marry for sacramental achievement instead of comfort, pleasure or work-shying? He remarks with rare judiciousness that for most Catholics their wedding day appears to be the high day of their conjugal life instead of being the beginning of high days as would be the case if they had a sacramental outlook and realized that outside of Sacred Orders there is only one sacramental career and that is Christian marriage.

Then he suggests that couples intending marriage instead of inquiring, how much does it take to get married on, should be asking, how little can we get married on? He instances the fact that all sorts of young men and women in Ireland are training for a foreign-mission career and visualize a life of sacrifice; so why should not people going in for the sacramental career of marriage, step into that grace-giving state in a spirit of sacrifice, life-long if need be? Is it any wonder that Dorothy Day wrote after reading this chapter by Frank Duff on marriage that at the House of Hospitality in New York the same chapter is being read as a part of every closed retreat? I have heard no one who has read the chapter speak of it in anything but enthusiastic terms.

An Apt Wedding Souvenir

Why not a pre-nuptial and post-nuptial pamphlet?

Some twenty years ago or so, a then aged confrere, the venerable Thomas Shaw, who had given old-time missions from the Atlantic to the Pacific, remarked that he was often inclined to get out the Book of Tobias with its fourteen chapters (and less than sixteen pages in the Knox version) and give that same pamphlet as a wedding souvenir to newly-married couples. That thought was timely on the part of Father Shaw twenty years ago, would have been timely even fifty years ago, I suppose; now it is a hundred more times opportune. For to begin with we have the Spirit of God Himself addressing those about to be married and scaring them out of

any fool notions of limited families or postponed families and giving them a notion of marriage that no human pen or tongue could touch.

Those fourteen chapters are pat to the purpose either as pre-nuptial instruction and inspiration or as post-nuptial conjugal and parental example. Yet here were two persons living in a pre-sacramental union with ideals and actions that would qualify for sainthood. There is no phase of conjugal life that is not illustrated by living examples and winsome invitation. The Archangel Raphael is an indication of the double angelical assistance that each Catholic couple has that goes in for a sacramental, and not a horse-and-mule marriage. This says nothing at all for the actual graces that each partner has at every turn in married life, even to dishwashing on the part of the wife and working on the slag pile by the husband, to make no mention of that divine task of cooperating with God in begetting children and being His proxies in the rearing of those same children.

Testimony of Chateaubriand

Are we aware that Chateaubriand in his *Genius of Christianity* declares that there is nothing in profane literature that compares in human interest with the Book of Tobias and the Book of Ruth? I wonder if the bringing out of a pamphlet edition, with the proper permission presumed, in elegant form by the Sunday Visitor press, would not be that dream of Father Shaw come true. He thought of having a booklet neat enough to present to newly-weds to be cherished by them as a souvenir of their wedding day. And of course the priest could use the pre-nuptial part of this same Book of Tobias in his pre-marriage instructions.

We are all affected, to be sure, by the secularism surrounding us; for a great American convert once said that every age has its errors and the children of that age are unconsciously influenced by those same errors. It is not surprising then that priests, especially young priests, in pre-nuptial instructions, go in for the all things else rather than for the Kingdom of God and His Justice by way of a proportion, to the extent of about ninety percent, leaving about ten percent of the effort for the things of God, and that more or less casually; for physiology has a small place in Christian marriage and no sacramental effect at all unless corrections derived from sacramental graces.

No one advocates that those closing few lines of the sixth chapter of Tobias be followed literally by the newly married couple; still those same chapters might well be taken as a symbol of what the sacrament of marriage in its infused sanctifying grace and its life-long actual graces can do, not only during the first three nights of mar-

riage, but throughout the entire sacramental career of the couple. What reams of human words could impress two God-fearing young Catholics as this first paragraph of chapter eight:

"When the feasting was over, bridegroom was led to bride-chamber. And now, remembering what the angel had said, he took out from his wallet a piece of the fish's liver, which he burnt on live coals. With that, the evil spirit fled; it was overtaken by the angel Raphael in the waste lands of Upper Egypt, and there held prisoner. Next, Tobias must plead with his bride; 'Leave thy bed, Sara; today, and tomorrow, and the day after, let us pray God for mercy. These three nights are set apart for our union with God; when the third is over, we will be joined in one, thou and I. We come of holy lineage; not for us to mate blindly, like the heathen that have no knowledge of God! Side by side they kept vigil, and prayed together that no plague should mar their mating. 'Lord God of our fathers,' Tobias said, 'praise be to thee from heaven and earth, from seas and fountains and rivers, and from all creatures of thine that are in these homes! When Adam was made of earth's clay, it was by thy hand; when Eve was sent to cheer him, it was of thy gift. Thou, Lord, art my witness that I wed this sister of mine not from love of dalliance; only in the dear hope of leaving a race behind me, a race in whose destiny, Lord, may thy name be ever blessed!' And thus Sara prayed, 'Have mercy on us, Lord, have mercy on us; safe from all harm grow we old together, he and I!' "

Sitting in Cocktail Lounges

We wonder if there is not a carryover of the horse-and-mule attitude of marriage in Catholic couples whose names are legion, when it can be affirmed that the best couples of the parish (economically considered, of course) spend their Saturday evenings in cocktail lounges and go to the last Mass on Sunday morning. When such can be said, is it not high time to spread the notion of sacramental achievement for those about to get married and among those already married?

The first chapter of the Book of Tobias is a reminder to us all that, in spite of all the helps of the sacramental system, our boys and our girls are not growing into the kind of devout life that the elder Tobias practiced so consistently in the midst of paganism. Directly or indirectly, the ordinary parish honors immensely in omission the practice of daily communion, or at least frequent communion, that is, approaching the Holy Table two to three times a week as a minimum, on the part of children and youth especially. If we were to go in for secularizing our youth through omission, we could hardly succeed better than we have been suc-

ceeding these last few generations. Of every Catholic youth these words written of the elder Tobias as a youth should be able to be spoken in similar praise by his Guardian Angel:

"Soon after this, one of the Lord's feast-days came round, and Tobias, his table richly spread, would have his son go out and invite fellow-tribesmen and fellow worshipers of theirs, to share the banquet. Go out he did, but came back bearing ill news; he had found an Israelite lying murdered in the open street. His father, without more ado, sprang up from where he sat, leaving his dinner untasted; he would not break his fast till he had found the body, wrapped it about and carried it home with him, to bury it in secret when night fell. A sad and anxious meal was his, with such a guest hidden under his roof; he remembered those words the Lord had put into the mouth of Amos, 'Your feast-days shall end in lamentations and sad thoughts.' Night fell at last, and the body was buried in safety; but his neighbors shook their heads over it, 'Here was sentence of death passed on thee for such doings of thine; from that sentence thou wast barely reprieved, and art thou back at thy grave-digging?' But still Tobias feared God much, and the king little; still the bodies of the murdered men were stolen away, hidden in his house, and at dead of night buried."

For Life's Every Season

Ambitious young men and women attend trade or professional schools to see their hoped-for skills actually demonstrated before them. In the matter of holy living God has done this for all of us, and especially for enaged, recently married, and veteran couples in the conjugal life through the lives of the elder and younger Tobias. The elder Patriarch, though living in exile among pagans, remained and continued to remain unchanged by their errors and uncorrupted by their vices.

"When he grew up it was a maiden of his own tribe, called Anna, that he wedded, and their son, called by his father's name, was brought up to fear God and keep clear of every fault." The elder Tobias bore sudden blindness without murmur, although he found it hard to bear with the not unjustly provoked wrath of Anna by reason of the remark that he had made about the bleating kid. In a fit of dejection, he prayed first that God would take him out of life; thereupon he addressed his Lord and Maker right filially: "Lord, thou hast right on thy side; no award of thine but is deserved, no act of thine but tells of mercy, of faithfulness and of justice." While praying to be taken out of life, he began thinking how he could provide for Anna and young Tobias in the event that God heard his prayer; and he bethought himself of the debt owed him by a

tribesman, Gabelus, whose bond he still held in his possession.

Blessings Multiplied

But this venture of sending his only son into a trange land to collect that debt was the occasion of a new and greater era of prosperity in the life of the elder Tobias and an unhoped for conjugal career in the life of the son. When God's blessing came in the shape of all but miraculous temporal blessings, including a new span in the life of the whole Tobias family, the elder Tobias had borne his affliction of blindness for four years; he was only sixty when he recovered that sight through the remedies suggested by the Archangel Raphael whose "place is among those seven who stand in the presence of the Lord." The same elder Tobias lived to be 102 years old, and lived from his blindness "the rest of his life in great content, his course ever untroubled, his conscience ever more tender towards God."

This venerable Patriarch, when he was on his death-bed, called his seven grandsons to him, with their father Tobias, and spoke thus: "The Lord's words must needs come true; it will not be long before Ninive is destroyed; after that our exiled brethren will be able to return to Israel . . . The Gentiles, too, will forsake their false gods; will betake themselves to Jerusalem and find a home there." Then follows Tobias' testament of a father to his son and his seven grandsons: "Keep true to the Lord's service, studying ever to carry out his will; and hand on this charge to your children, that they should do what the law enjoins and give alms freely, that they should keep God ever in mind, offering him faithful praise at all times, and with all their strength."

But what became of the highly favored young Tobias? "Ninety-nine years he lived in the fear of God, and with full hearts they buried him. No kith or kin of his but persevered in uprightness and holy living; God's favour they had and man's alike, well loved by all their neighbors."

Semantics for Non-Catholics

Routine Catholic terms mean nothing or the wrong thing to a majority of non-Catholics, Dale Francis of Notre Dame declared at the 1949 convention of the Catholic Broadcasters' Association. He told his audience that non-Catholics at an interfaith meeting recently were asked to define a list of Catholic terms taken from pamphlets written for non-Catholics. The best score of the lot recognized only 20 per cent. One thought a papal encyclical was a whip used during the Inquisition.

The Training of Leaders

Edward Garesché, S.J.

"Hora novissima est!"

AS we survey the current scene, the thought must frequently come, "If only we had more Catholic men and women of acknowledged leadership." The world is at a perilous pass, and those who are dominating affairs are for the most part non-Catholics. The great avenues of public-opinion-making, the press, the radio, the screen, are in the hands of non-Catholics. In government the number of Catholics in very high positions is not proportionate to our numerical strength, much less to our deserts and capabilities. In the arts and the professions, medicine, law, engineering, science, comparatively few great names are those of Catholics.

Recently we were examining a list of the winners of the Nobel prizes, during the last twenty-five years, in the domains of peace, literature, science, art. In this list the names of Catholics were marked by an asterisk. By actual count, only 5% of the prize winners were Catholics, even though some winners were thus marked whose Catholicity seemed quite dubious. The just proportion should be about 20%. All this points to the great need of producing more leaders. It is the few who guide and direct the energies of the many. If Catholic principles are to prevail, and save the world, this must be through competent Catholic leadership.

We have long been advocating the encouraging of our people to give what we call the "service of eminence"; and by this we mean that if an individual will work, study, make sacrifices, he or she can rise to a position of leadership and eminence, and thus be of more service to the Church and to society than hundreds of people who are satisfied with easy mediocrity.

Why is it that our Catholic young people do not kindle to the opportunities offered them? Is there anything we can do to bring about a greater proportion of leaders who are also good Catholics, in every line of important effort? The matter surely deserves serious study, thought, and effort on the part of those who have influence and opportunities; and especially, of course on the part of priests. For there must be something still lacking in the training and encouragement we give our young folks; something more that we can do, to help and encourage them to achieve leadership.

Can it be that our training of our Catholic young people gives them an imperfect idea of the meaning of humility? Do they need more instruction as to their duties and obligations to make the most of their talents and

powers in the service of God and of the Church? Have they a notion that to be humble means to be unambitious, unaspiring, diffident of one's own powers? Do they fail to appreciate their important and urgent duty to help to mould public opinion along the lines of Catholic principles?

How many Catholic young people thoroughly appreciate the great need of leadership and the importance of playing each his part, in upholding the rights of God and of the Church? How many are inspired by Catholic training to work, to practice the habit of self-sacrifice, to make plans, and carry them out, so as to become outstanding in whatever each is doing? All these are questions that we shall do well to answer practically, if our Catholic people are to heed the exhortations of the Holy Father and to do each his or her part in the immense task before us.

It Is Up To The Priest

And it is, of course, the priest who has most to do and say to meet this burning need. In sermons, in conversations, in conferences to children, in writing, in discussions, were it not well if he would bring up this important topic, give correct and practical instruction on it, explain the true meaning of humility, hold up for an example the careers and achievements of great Catholic leaders in the laity and the clergy, and give the young a sense both of their power and their obligations in the defense of Catholic principles and the moulding of society according to the mind of Christ; the bringing about of a social justice, an enlightened betterment of conditions, and a Christian State which are according to His teachings?

We often say that the Church has the right solution for all current problems, the right leadership for all society's needs, the antidote for Communism, and all other harmful isms. But how are these remedies to be applied to society except through Catholic leadership? The mere possession of all these great principles and solutions is a responsibility; to use them for the benefit of society is our obligation. As the teachers of the people, and as the guides of their consciences, priests have surely a special obligation to help to develop this leadership. In proportion as they are interested and appreciative, as they seek to encourage and develop leaders and help them in an often difficult task, in that proportion they will be discharging a great duty and seizing a great opportunity.

Of course, the first need in this matter is that the priest himself shall conceive an esteem of leadership, a sense of its importance, a desire to train leaders. Encouragement and appreciation of those of the layfolk and clergy who try to render the "service of eminence" is a great help to them, and to others who have the capacity to lead.

The individual priest has also,

it would seem, the duty and opportunity to render this service of eminence himself. Priests who are outstanding in any important activity, who give self-sacrificing service, by that very fact raise the appreciation of the priesthood, and of the Church itself, in those who come in contact with them. It requires more effort, more self-sacrifice on the part of the priest to utilize his own talents and opportunities than to direct others to leadership. But his own example will often make his words of encouragement very much more effective.

It Is Being Done

As to the practicability of training leaders, examples are not wanting. The Catholic Labor Schools are working industriously to develop Catholics who will take the lead in labor unions.The necessity has produced the means, and Communists will find themselves outdistanced, in time, by well-trained Catholics. The Christopher movement seems to be enlisting both Catholics and non-Catholics in new efforts to influence others for the better. Sometimes a few words of encouragement will direct the whole course of a young man's life into effective effort and leadership.

A priest once told me that he was approached by a young blacksmith who said, "Father, the boys like me and they want me to make speeches, but I have nothing to say. Will you give me some training?"—"Well," said the priest, "when you want to make a speech on some given subject, ask yourself the following questions: 'Who? What? Where? Under what circumstances? Why? How? and When?'" He then explained in a little more detail how these questions can be used to develop any subject. The young blacksmith thanked him profusely and departed.

A few months later, he came to the priest to say, "Father, those questions have made me such a good speaker that now the boys want me to run for State Senator."

Another young man without any particular ambition was so stirred by a conversation on the advantages of being a doctor that he changed to a pre-medical course and became an eminent teacher of medicine. Encouragement, especially to the young, is a priceless service. Except in some favored instances, even the talented ones are not aware of their own possibilities. Judicious encouragement and direction may make them leaders.

What is most needed in the matter is perhaps that our attention should be directed to the need of leadership, and to our own opportunity in helping to supply it. With so many immediate demands, on time and energy, the remote possibility of supplying competent leaders for the Church and the State is likely to slip our memory and attention. But when we consider the immense number of talented,

eager, impressionable boys and girls, and young men and women, who are in our schools or within the circle of our influence, it is surely worthwhile to make a special effort to encourage some of them to take the pains and pay the price of intelligent, effective Catholic leadership.

Among Religious also this leadership is needed. Inspiring and enlightened encouragement will help to make better teachers, better preachers, better writers, administrators, and each one of the individuals thus helped and inspired will aid in raising the whole level of our Catholic leadership. A Community is what the sum total of its members make it, just as the Church itself depends for its influence on the sum total of all the influence of all Catholics. Hence, in encouraging individuals to work, to make sacrifices, in order to become excellent and eminent in whatever task is assigned them, means to raise the whole tone of religious life and to increase by that much the efficacy of the Community.

A New Era At Hand

The more events unfold themselves, the more clear it becomes that we are at the beginning of a new era, the spirit and character of which will be determined by the men and women who gain and keep the leadership, in government, politics, the arts, the sciences, in every line of human endeavor. To work and desire that Catholic principles may prevail, that the world may be saved by the spiritual resources given to the Church by Christ Himself, means to work for and desire more Catholic leaders. In what other way, except by an actual miracle, can society be saved and the world brought back from the brink of peril?

We should surely pray and work that this great need may be met while there is still time. Events move so fast, and the powers of evil are so organized and energetic, that we cannot stand and wait for leaders to come forth from among our Catholic people. With startling industry and self-sacrifice, atheistic communism is taking the initiative in many lines of human effort and acquiring a deplorable influence. It may be the eleventh hour. "Hora novissima est!"

Education and the State

"It is the State which is replacing the Church. It is government, national, provincial, or local, which has control of teaching. Education is not only becoming secular. It is also becoming political . . . For better or worse, we have chosen to put the girding, and nurturing, and cultivating of the growth of our people into the hands of the State."—Alexander Meiklejohn, **Education Between Two Worlds.**

Pere Lamy: A Second Curé d'Ars

Winfrid Herbst, S.D.S.

The account of an extraordinary mystic

"IN my diocese I have a second Curé d'Ars: the Curé of Le Courneuve," Cardinal Amette once said. That second Curé d'Ars was born June 23, 1853, in France, and died December 1, 1931, in that same country. His life was written in French by his friend Count Paul Biver and later translated into English.

Already in his youth, the subject of this biography practiced extraordinary mortification. Though he was often engaged in distilling brandy, he actually did not know the taste of it until he was seventy-five years old, when he sometimes had to take it to revive him after his heart attacks. So, too, from the same motives of penance he never drank wine until, at the age of fifteen, he was on one occasion ordered by the doctor to drink a little. During many years of his boyhood he spent every night at prayer; and it is related of him that for years one did not see his bed as if it had been slept in. In prayer he used to kneel on a stool upright before a statue of Mary Immaculate. His spirit of mortification prompted him to avoid all sin, so much so, indeed, that his sister said of him that she had never seen him commit a fault except twice. Once, when she was quite small, he took a piece of candy away from her; and on another occasion he asked her to taste a little soup that was cooking and smelt very good but was in reality quite bitter, because he wanted her to pull a face when she tasted its bitterness.

In 1863 John, which was his first name, had an apparition of a mystic lamb on a hillside. It was standing up, with its left foot holding a little cross, and there was a white banner attached to the cross.

At about the same time Our Lady first appeared to him. He had a picture of Mary and all alone by himself was making a little procession in a grove of poplars holding up the picture before him and singing her litany. All of a sudden she appeared to him a little above the branches of the poplar trees. Later on Our Lady said of this apparition: "He had a fresh young voice; I like to hear it."

He was drafted for military service. While at camp during maneuvers they had two hours rest every day. He tried to use this time to say the Little Office. But he was often overcome by fatigue and fell asleep before he would be able to recite even one psalm. And yet, when the bell rang for the end of the rest he found his fingers in the last pages of the book. Later on, in 1909, Our Lady told him that

she used to come to the camp in 1875 and put his fingers at the last page. She wanted the tired soldier to take his needed rest.

St. Joseph Appears To Him

All his life long John consorted with Our Lord, Our Lady, St. Joseph, the angels and saints. Thus he had long thought of becoming a priest but was on the point of giving up the idea, feeling that he had not the necessary qualities. Then St. Joseph appeared to him and decided his vocation. The saint appeared in the chapel in the early days of March. He spoke to John for some time. Then he said very peremptorily: "Be a priest. Become a good priest." Joseph, he tells us, was bright and luminous, surrounded by a halo. As he saw the saint he would have been about sixty years old. His hair was very gray and his beard was of the same color as his hair. He was clothed in a brown garment of a very rough material gathered together at the waist by a girdle. St. Joseph appeared to him with his feet bare, as Our Lord and Our Lady likewise always did in their apparitions to him.

He was ordained to the priesthood in Paris December 12, 1886.

At the Institute at Troyes, his first assignment as a priest, he was exceedingly busy. He used to hear the confessions of all the pupils of the Brothers, 300 in number. Some were not so bad, some were really bad, and some of them were very good. But all the youngsters were backward in their catechism. He used to teach catechism in four of the factories. We get some idea of the laborious life of this zealous priest from his own admission that for seventeen years he did not go to bed seventeen times before midnight and that he was on his feet invariably by half past four in the morning.

The people among whom he labored were rough and rude. Sometimes he would teach catechism sitting on the harmonium as on a sort of platform, which had the further advantage of putting him out of the reach of the fleas, of which there were legions. Sometimes in the winter he had to blow into the chalice to melt the ice. In the winter it was freezing in that chapel; but in the summer the heat was terrible because it had a roof of corrugated iron.

For a time he was the parish priest of the rag-pickers, who lived in wretched poverty, both physical and moral. When he would ask one of them to go to confession and that worthy would swear at him, he would say: "All right, my good man, you can go to confession tomorrow. Evidently you are not ready today." Or else he would say: "You may teach me to swear, if you can; but I am going to teach you to say your prayers." Sometimes they knew a bit of the Our Father, more often not even that. He used to call at their houses. So the work progressed. Our Lady blessed it. From having about a one hundred First Communions he reached 400; and for

a time he was the only priest for 23,000 souls.

"Be A Little More Careful"

In his busy life of Christian charity and priestly ministrations he was often too rushed to make the proper inquiries. From time to time he let himself be taken in. But Our Lady said of him: "His only object was to do God's will. I should have done the same." She did not blame him at all; but nevertheless she said to him: "Be a little more careful."

When he first arrived at Le Courneuve as parish priest there were no altar boys and very few people came to the services. At first his parishioners used to talk to one another during his sermons. But he said to them: "Sell your potatoes, sell your turnips, if you like; I give you two minutes for that; but you must listen to the word of God." Thus he won them over so that soon they listened to the sermon in silence.

In those days his parishioners were all market gardeners. So they used to give him carrots, onions, cabbages, vegetables of all sorts. Sometimes he would come home reading his Breviary with a bundle of carrots under his arm and a cabbage hanging from his neck.

On Sundays in this parish he used to get up at half past five, attend to meditation, office, and confessions before the first Mass at eight o'clock. He would give a short instruction and immediately after the Mass teach catechism until ten o'clock. Thereupon he would say morning prayers for the children—which served also for the parishioners. In this way many people were learning their prayers again. At ten o'clock there was High Mass and sermon, and after High Mass, baptisms. Then he took a little lunch of soup and vegetables, not having the strength to eat meat. At half past one the rosary would be recited with the children, the litany of Our Lady said, and an instruction given for the girls in the church. At two o'clock there would be Vespers, followed by Benediction, which in turn was followed by funerals or more baptisms. Thereupon he would go to the boys' Institute where he would hold an examination. Finally, it being now night, he would go home, visit the church, make his thanksgiving, say his night prayers, lock the church, and go home to supper. Then the boys would come again for entertainment and instruction until ten o'clock, when they would be dismissed after the Our Father and the Hail Mary and the *Sub tuum praesidium* had been recited.

Dealings With Women

He was very careful in his dealings with women. He used to receive women only on Sunday. He had very little time to give them. They would say: "We have come a long way," and they grumbled. But he did not mind what they said. On Sundays he had a special meeting for the women, but only for ten minutes.

Again they used to complain; but he would simply shut himself up in the sacristy and that was all there was to it.

During the war he sometimes heard confessions for twelve hours a day. Frequently the soldiers came to confession with their packs on their backs and carrying their rifles. He would have as many as a thousand Easter confessions. Sometimes he went into the confessional immediately after his Mass without having breakfasted and stayed there until two or three in the afternoon. Sometimes he had to hear the confessions of 200 priests who came in batches. He was frequently so exhausted from sitting in the confessional that he used to hear his colleagues as he walked up and down with them in the garden.

We have passed over the most extraordinary things in the extraordinary life of this heroic priest. There were the apparitions of Our Lady, the visits which the Blessed Virgin paid him, the apparitions of Our Lord, the apparitions of St. Joseph and the angels, the apparitions of the devil.

On the evening of December 1, 1931, while making a call upon one of his friends whom he had gone to see out of charity on behalf of a sick woman and some needy old men, he was seized with a heart attack and died in a few moments, after having commended his soul to Mary and to St. Gabriel, his beloved patrons.

Such is the brief sketch of the life of Pére Lamy.

But those apparitions. In the book by Count Biver, referred to above, which has a lengthy preface by no less a personage than Jacques Maritain, one of Pére Lamy's friends, that extraordinary priest tells of some of them at considerable length and with child-like simplicity. All that follows in this article is taken verbatim from here and there in the book *Pére Lamy, Apostle and Mystic,* published by Burns, Oates and Washbourne, London. Just a few morsels though.

The Blessed Mother

"On September 9, 1909 . . . Our Lady appeared to me quite suddenly . . . This caused me great emotion. I suspected, but because of my unworthiness I did not dare to believe, that I was in the presence of Our Blessed Lady. It was so much beyond me! The Blessed Virgin came down from the roof, seated in her great glory; she came down gently, quite gently. It was as if she were in a furnace. Her glory gradually pervaded everything: the candles, the chalice, the altar, my vestments, and myself, just as the sun penetrates a glass or water. How great can glory be? One can imagine what the glory of God must be when one considers the glory He gives to the dearest of His creatures. It was like a sun; I did not see the limits of it. She came down from the roof like that, with her hands folded. She smiled a little

before she spoke . . . She spoke to me, called to me; I did not dare to answer. She rose to her feet. She was of medium height. At the movement that she made there was an eddy of bright spangles about her. I did not see her crown until she stood up. Her feet were at above the height of these chairs. She remained a little raised above the ground. With her right hand she signed to me in a motherly way, to give me courage. 'Continue,' she said. I said within myself: 'If you are the Blessed Virgin, show that you are.' She said to me: 'I am the Mother of God.' When she said: 'I am the Mother of God,' quite softly, I had a singular feeling within me. To see her thus without any preparation!"

At The Altar

Pére Lamy was saying Mass.

"I bowed towards her. She graciously returned me a little inclination of the head. She stood on my left: what humility, even in heaven! and for a third-class clown like me, too! I could see her reflected in the glass in front of me, in the altar canon. . . . The little altar boy said: 'Is it Our Lady, M. l'Abbé?' as he took the missal to carry it from the epistle to the gospel side. I answered him in a low voice: 'Do not say anything! You will make her go away!' She looked at him tenderly and maternally. She stepped back to allow him to pass and took her place again at the middle of the altar . . . She was clothed in a deep blue robe, with a white veil, her sleeves gathered at the wrist and her feet bare. Her robe reached up to below her chin. Her robe is flowing and simple. But any robe she wore would suit her equally well. Everything is perfect in Our Lady. Her eyes are very soft. Her eyes can take on any color; but they have a definite color. During her life on earth they were neither brown nor exactly blue, rather of the periwinkle shade . . . I have never been able to give her age. Our Lady is very dark. Her outward appearance is very simple and unaffected. She rarely inclines her head; she looks you straight in the face, like her Divine Son. But you feel that beyond you her gaze embraces the whole world.

"Our Blessed Lady has great power over the heart of God. 'I have only to ask,' said she, 'I hear the humble and trustful prayer of little ones.' By showing me this rosary upon her heart Our Lady intended to show how attached she is to the recitation of the rosary. We are united with all the angels when we recite it, we say it with the whole Church, with the saints. 'When people meditate upon the Passion,' she said, 'I give them nearly as much as I give to the saints in heaven' . . . Our Blessed Lady said: 'He would like me to cure him, but I will not cure him. That will keep him humble.' She said this in reference to my spectacles which I had put on the altar. My eyesight was already very bad . . . She disappeared, and her Divine Son ap-

peared afterwards at the Consecration . . .

"Our Lord usually comes alone, whether he manifests himself in His Passion or as He was after His Resurrection, or whether he takes part in the Mass, saying it with me, as it were. And you feel so small, very small, and Our Lord makes Himself small on purpose not to terrify us by His greatness. And your attention is so concentrated upon Our Lord that you do not think about anything else . . . He disappears at the third prayer before the Communion, so that the priest may communicate. Very rarely He is surrounded by a glory. Our Lord's glory would be more than you could bear . . . He shows His hands as He speaks; He makes gestures, but more restrained than those of Our Lady. I have never seen Him smile. As a child He is smiling, but never as a man. Our Lord seems more cold; one might almost say, sad. He inspires respect; yet He also inspires confidence. His eyes are blue and His glance is gentle. You feel that Our Lord is looking at you, but that His glance also reaches to infinity . . .

Our Lord's Wounds

"I have never seen the wounds of Our Lord's head; only those of His feet and hands. Our Lord shows Himself to me with His hands and feet swollen, and a piece of torn flesh loose upon them. The nails must have been square, and as long as your pencil. The heads of the nails were very broad and have left a purple mark on the hand, or rather on the wrist. You see the place of the nails perfectly. The heads of the nails must have been hollow because they have left a sort of crown marked upon the hands. His feet are bluish and bleeding, also His hands. How He must have suffered! And yet Christians are always in search of enjoyment! If it was thus in the green wood, how shall it be in the dry? . . .

"I often touch His feet, which are between the chalice and the altar canon when He is standing on the altar during Mass; I touch His side, and I feel the wound in His side through His cloak, when I raise the Host. I place the Host against His side and rest it against Him . . .

"On Holy Saturday in 1914 or 1915 I saw Jesus on the cross, the cross being set against the altar (the high altar at La Courneuve), on the Gospel side. The children were making a noise: it was near the time of the fair. I tapped on the wood of the altar to make them keep quiet, and as I turned to one side I saw Our Lord on the cross. He seemed to be saying to me: 'You haven't much patience. See what I am putting up with.' Our Lord remained there during the Magnificat of the Mass of Holy Saturday. He was alive. But he did not speak . . .

"Our Lord is always so natural! Our Lord hangs on the cross as if He were a child. He is recollected. Our Lord has a bush of thorns on His head. I cannot call

it a crown of thorns; it is a real bush. His head is covered with them; and this prevents Him from resting His head backwards against the wood of the cross, or from leaning it to one side upon His shoulder; and His head is not bowed forward. When He dies His head falls forward. They pulled His arms like wild beasts: they knew how to make Him suffer! His arms are stretched . . . stretched! . . .

"Oh, if only souls knew what they have cost Our Lord. And therefore they are valued at a high price."

Tribute to Genius

A Catholic person of some prominence died, and many reporters were present at the funeral Mass in the interest of their papers. One reporter who was a pagan turned to another reporter who was a Catholic and asked him for an explanation of what was going on up at the altar, meaning, of course, the Mass.

The Catholic reporter brought the enquirer over to the table on which lay the usual array of lost and found articles. He picked up one of the prayer books, opened it at the Canon of the Mass, and gave it to his confrere. "These are the prayers the priest is saying," he said. "Read them."

The pagan had never read or even heard of these prayers before, although he lived in a city wherein there were at least a hundred Catholic churches. He thought that they were nice. In the account of the funeral that he wrote later on, he quoted them generously, but in such a way as to give the impression that the priest made them up as he went along. "Amongst other things the priest had this to say." And then a long excerpt from the Canon.

The editor of the paper read the account. Never before had he read sentiments that were so beautiful. So it was with the men who give a prize each year to the reporter who writes the most original story. They awarded the prize this year to the reporter of the funeral.

All these men were educated in universities. But not one, apparently, realized that the Canon of the Mass was hundreds of years old. They thought that it was quite original, in fact so original that the one who conceived it (perhaps the priest who said the Mass) should be the instrument of a prize for the one who reported it.—**The Liguorian.**

The Spirit of the World In the Priest

John J. Jepson, S.S.

The world against Christ: an examen

BECAUSE we are called to be other Christs in the priesthood let us notice with special consideration the statement of holy Simeon that "this Child is set for a sign that will be contradicted." Let us honor Christ in the up-hill work of His public ministry and let us condole with Him that opposition continues and we must face it. May the grace be ours to say "I can do all things in Him who strengthens me" and may the facts of life now and later prove the verity of the assertion.

"Religion pure and undefiled before God the Father is this . . . to keep oneself unspotted from this world." What is this but the inspiration of a priest and the condition on which it is to be attained? Has one read church history and not perceived that the spiritual influence of the Church wanes with the infiltration of the world into religion? Has not reason claimed the right to receive or reject doctrine? and ambition laid hold on the governing power? and avarice reached for the revenues? and covetousness misapplied the donations of the faithful? and where wealth has come in virtue has gone out? Why have there been reforms save that the original has not been maintained? Has not many a religious individual tried to save time at the expense of devotion? and alleged the pressure of material concerns to exculpate his decline in personal sanctity? Has not human respect made inroads on pious practices? and other interests than God's come to dominate life? Are not some priests mere professional men? Have not seminarians nobly risen above the natural self and "put on Christ" only to lapse in the ministry? The old, old loves return to their vacant dwelling. The apostolate of souls no longer seems to be *the* thing.

Christ has given us warning in abundance. It suffices to recall: "The children of this world are wiser in their generation than the children of light." The airs of superior wisdom displayed by our contemporaries may tear down our present resolve to be fools for Christ's sake. Who likes the imputation of unwisdom? Or recall: "He that hates his life in this world. . ." We may find that hatred very unsavory; life may become too comfortable to hate, self-denial too onerous to endure. Again: "My kingdom is not of this world." "I have chosen you out of the world." "Whom the world cannot re-

---

Dr. Jepson is President of the Basselin Foundation at the Catholic University.

ceive." What the world cannot receive it will belittle, ridicule and despise, and contend that the object is beneath its notice. It has to, in self-defense. And the world is so much with us and so much in the majority that I may be overwhelmed.

My point is to see how to hold fast to Christ and not let the world seep into my life. Christ tells me the way: "Have confidence; I have overcome the world." I need to hold fast to the teachings of my faith. Am I now so acting that motivation by faith will be habitual for life? d e e p - r o o t e d, rock-bottomed, strong to meet any demand? In the contest of natural and supernatural is the supernatural progressively gaining control? Have I now an outlook of faith in ordinary matters? Is not this my sole safeguard that the spirit of the world may not creep in? Must I not now be laboring to establish this safeguard?

"Lord, increase our faith." Build us strongly on the supernatural. Keep us from reverting to type as time goes on. So cast us in the mold of the spiritual that the world will never wear us down. May the light of Thy countenance shine upon us that we may detect and thwart the first ingress of a worldly spirit. Enable us to fulfill our morning offering of every thought, word and deed to be Thine, so that we shall never deserve Thy condemnation: "Their heart is divided; now they shall perish."

About the Vatican

The railway system is the shortest in the world, less than one-sixth of a mile. It is very important, however, for Vatican City produces none of the things it needs and is wholly dependent upon the outside world.

Station HVJ, the "Voice of the Papacy", was erected near the remains of the old wall of Leo IV, built in the 9th century. It was built and presented to Pope Pius XI by Guglielmo Marconi, the inventor of radio.

When Vatican City became a nation, it had to start its own postal system and issue its own postage stamps. Before the war it sold about $80,000 worth of stamps a year, most of them to stamp collectors.

Vatican City has more telephones in proportion to its population than any other country in the world. There is a phone for nearly every person. There are phones everywhere in the Vatican, from the underground workshops to the dome of St. Peter's. The Holy Father's telephone number is 101, but his phone is never rung without his consent.—**Don Sharkey.**

Challenge From New Americans

Mr. Lyle Terhune

Shall we lose these immigrants?

A YEAR ago the concern of the American public for displaced persons was largely in terms of legislation. Today we have a Displaced Persons Law which places new responsibilities upon the American community—responsibilities for planning, for translating into concrete nation-wide and community-wide programs, our understanding of the needs of these new Americans.

After years of uncertainties, conflict, fear, and rootless existence, displaced persons are coming to the United States. Approximately 42,000 D.P.'s arrived under the Truman Directive between December 22, 1945, and July 1, 1948. Some 40,000 have arrived under the Displaced Persons Law (P.L. 774) between the latter date and July 1, 1949. In addition thousands have entered on "visitors' visas" and have overstayed their six months visa-limit. Others have bootlegged their way into the country through the thin cordon of immigration officers which guards our far-flung coastline.

The world outlook with regard to displaced persons has changed in the last twelve months. It is marked by movement and by hope, for a solution to a substantial part of the problem is in sight—so much so that the International Refugee Organization, the IRO, has set a tentative date for liquidation of its activities, June 30, 1950.

Twenty countries are receiving IRO immigrants in substantial numbers. In the eighteen months ending December 31, 1948, 60,419 refugees were repatriated and 354,286 resettled. Forty percent of this resettlement has taken place in the last six months of 1948.

Great Britain, Israel, Canada and France received most of the new settlers. Yet there are still 501,400 persons in the camps of Germany, Austria and Italy, with approximately 267,000 persons living outside the camps in those countries.

Social workers associated with the displaced persons in Europe report significant changes in the people themselves in the last year. Their living conditions are somewhat improved, though they are greatly overcrowded and the fight for privacy is a major preoccupation of their lives. The purposeless monotony of their daily activities, the minimum standard of existence and continual friction with German civilians make for many difficulties.

The Inroads of Psychological Inertia

Psychological inertia has entered into many lives. The drudgery of their institutional experiences and the lack of satisfactory family life have made it

necessary that they begin to develop some kind of relationship and stable ties. Large numbers have adjusted to the harsh realities of camp life and while they work and hope for resettlement, they are fearful of the changes involved.

Uncertainty as to reception in the new homelands is another factor that adds fear to the experience of change. The displaced person has been unwelcome almost everywhere for so long that he now looks with scepticism at any invitation that may be proffered.

As a group, the displaced persons are healthier now than when first received. They have had better food and better medical care. They are better equipped, vocationally. The IRO has provided extensive refresher training courses and American voluntary agencies, mostly religious, have done a yeoman job in short-term training and in retraining to provide prospective immigrants with marketable skills. One hundred and fifty thousand formerly displaced persons are now employed in Central European countries.

Prepared For American Life

The IRO camps are self-administered by elected committees. Their group plans are democratically arrived at as far as the environment permits. Language preparation and training has been greatly accelerated. Children in the camps have learned to speak English with hardly a trace of accent. Adults take longer to learn the language, but they come with some knowledge of English.

Security, history, and character investigations required by law have been slow and costly procedures. This is particularly so because these people have few personal documents, if any, after their years of wandering.

There still remains the trying problem of the so-called "hard core." Approximately 148,000 intellectuals, persons not completely well physically, or relatives of ineligible persons who do not wish to be separated, are the group whom no one wants. New Zealand, recently, has taken over some responsibility for admission of a small part of this group. It is expected that Israel will liberalize her immigration procedures in order to admit her share of the physically unfit and the aged. So far Israel has selected the young and physically fit.

The group who have already come to the United States are a sampling of what we may expect as the tide increases. Over half of the group come from Poland; 15 percent are from the U.S.S.R.; over 15 percent are Balts; 7 percent are Czechoslovaks; the balance are scattered among a dozen nationalities.

Some 42 percent of the total incoming displaced persons are Catholics, 39 percent are Jewish, while the remaining 19 percent are Protestant or non-religious.

Dispersed Rather Than Concentrated

Contrary to patterns of former immigration, this group is

not settling along the eastern seaboard but is fanning out into 34 states, the District of Columbia and Alaska.

The final step in the solution of this problem is the social integration of these people into the community. In the large cities, Polish, Ukrainian, and other clubs have been organized under Communist auspices, searching out their displaced nationals with warm offers of assistance and comradship. Their arms are now reaching into the smaller sections and rural districts.

By migrating, the immigrant has had to give up a number of his tangible and intangible props, such as language, friends, status. He feels the loss of security provided by familiar economic, social, cultural, and psychological patterns. To compensate for this he will usually require a limited period of strong supportive help while he rebuilds the social, economic, and emotional supports that are essential to his psychological well-being.

Will this supportive help be extended to him by his Communist compatriots or by his fellow-Catholics?

Groups are the best vehicle for work with immigrants. They have a special need for social acceptance. It has therapeutic value for people who, at best, have been outsiders for ten or more years and, at worst, have been singled out as pariahs of the social community.

Our Opportunity Is At Hand

The parish unit could well be the starting point for group aid. At no expense, a group of socially minded parishioners could be appointed who would be responsible for introducing the newcomers to American civic and parish activities. As needs develop, this group could place the immigrant in contact with local or national welfare agencies.

The issue is clear-cut. Catholic statisticians have estimated that if Catholic immigrants, between 1850 and the present, had been integrated into the Church, 75 percent of all Americans would now be Catholic. This represents a clear loss of 57 percent to the Church.

Is this pattern to be repeated? Will Catholics rise energetically to meet this magnificent challenge? Or will these newcomers be quickly absorbed, as previous immigrations have been, into the political and religious backwash of American life—among the Jehovah's Witnesses, Seventh Day Adventists, splinter radical-party groups, and others, whose canvassers are ever on the alert to ensnare the unwary and to increase their own numbers?

Damien on Ice

Very few people know that Father Damien, the hero of Molokai, was a former champion ice skater from Belgium who gave up a professional career to work for God's sick.—Ave Maria.

The Church and the Jew

Lon Francis

France, England, and Belgium

The Religious News Service carried the following item on Dec. 28, 1942, under a London release:

The German entry into southern France was preceded by a large-scale attack upon the Church by French anti-clericals, led by Jacques Marcy, publicist, and Marcel Deat, arch-collaborationist.

Denouncing the stand of the Church in defense of the Jews, Marcy, whose article appeared in the *Paris Soir*, made public a surprising amount of information. Not only was the emphatic public support of the protests described, but, also, detailed scenes which took place.

In Toulouse, Jewish children were hidden in Catholic schools, and Catholic civil servants, with knowledge of the imminence of a pogrom, warned "particularly undesirable refugees" beforehand, so that half of them escaped. Children of the Catholic schools made copies of Bishop Saliége's letter of protest (which Marcy printed in full) and deposited them in all the city's letter boxes.

While Marcy was offering this information, Deat, in L'*Oeuvre*, was openly challenging the Church in terms more violent than he had ever used before.

Would Catholics persist, he asked, in their attitude of "fundamental and irreconcilable opposition to the very spirit of the New Europe?" If the Church had made up its mind once and for all that the New Europe was paganism, there was no more to be said. Democracy and Christianity in France had interpenetrated and corrupted one another, and their principles were the same.

It would have been less easy for the French to be democrats if they had not been "deeply Christianized," he said. All the pernicious Internationals, including the Catholic Church, he complained, were manifestly working in collusion with one another against the New Europe. The Church and the New Europe would be enemies if they could not be friends.

"Many Catholics, many priests or prelates, are profoundly convinced that National Socialism represents the most dangerous and the most pernicious form of anti-religion," Deat said, warning, "Let the Church beware. She would be the loser if she tried to stem the mystical flood pouring across Europe."

Deat predicted a new Reformation would bring about the Church's downfall. The Church, he warned, would be faced with the most formidable battle since Calvin and Luther, because National Socialism had "the con-

quering and converting drive of a new Islam," and Christianity would be either "caught up in that faith or rejected by it."

If the Church took up the fight against the "totalitarian order in Europe" she would involve herself in a terrible adventure, he declared.

M. Jacques Maritain, Catholic author and philosopher, on Jan. 12, 1943, condemned anti-Semitism as a "diabolic, flaming hate" and paid tribute to French Christians for their efforts on behalf of persecuted Jews in their midst.

"Do we not see," he asked, "that our God is being slapped in the face by this anti-Semitic rage, and that in these abandoned and helpless, starving and murdered crowds, Christ, who is persecuted in every persecuted, is now suffering a new passion? Henceforth, Christ should not separate, but unite Jews and Christians."

"Nazi anti-Semitism," the French scholar said, "is at the very core of the present ordeal of civilization. The hate of Jews comes from a non-human abyss of madness, is a diabolic, flaming hate."

"I envy those priests and Christian laymen," he declared, "who are now starving and dying in concentration camps because they have hidden and sheltered Jewish children and Jewish families, hunted like cattle in the streets, in the houses, in the hospitals, and mercilessly sent to the Germans and death.

"Those Christians have known and experienced their spiritual, religious and supernatural kindred with Israel."

This story, which comes from "Valmy," the newspaper which was secretly roneotyped and circulated in Occupied France at the risk of death or imprisonment, is reproduced in "La France Libre."

The Archbishop of Bordeaux gave his secretary fifty francs for a poor woman who had implored his help.

"How old is she?" asked His Grace.

"Seventy."

"Is she really destitute?"

"She says so."

"Well, we must take her word."

The secretary hesitated a moment and then remarked: "Your Grace doesn't know, perhaps, that she's a Jewess."

"A Jewess! Good heavens! That's different. Give her a hundred francs, and thank her for her confidence in Christian charity."

England

It is hardly necessary to remind the reader that the Catholics of England have never shown any hostility to the Jews. According to Lord Halifax, Cardinal Hinsley was an inspiration for all of England during the war. He held position as one of the officers of a national organization designed to stem the tide of any anti-Semitic

movement. He has been a firm believer in a united citizenry, constituted of Protestant, Catholics, Jews, and of those who have no religious-organization connections.

During the war, Cardinal Hinsley observed:

"In Poland alone the Nazi have massacred 700,000 Jews since the outbreak of war. Must we not appeal to reason? A Jew is a man, and among rational civilized people no man can be condemned unless he is tried and found guilty. But the Nazis have done to death without the semblance of justice countless innocent people of non-Aryan race.

"Innocent blood cries to heaven for vengeance; the Lord will repay in his own good time. We know, mark this, we know on the unimpeachable testimony of eyewitnesses, aye! on the evidence of authentic copies of Nazi documents, which ordered or recorded the brutalities that have doomed the millions of heroic Polish Christians and Catholics to extermination—we know I say what the Nazi New Order means for Poland. I have before me at this moment documents which prove beyond question the utter bestiality of German methods in the conquered but unvanquished land of Poland. Everything religious, whether Jewish, Catholic or Orthodox, is the target of the pagan hatred of the Nazi agents in Poland."

On October 29, 1942, Bishop Mathew, representing Cardinal Hinsley at a meeting presided over by the Archbishop of Canterbury, said:

"Throughout the lands of the United Nations, in Latin-America, in Ireland and in Portugal the Catholic Church has welcomed the victims of the racial laws. There is only one view of anti-Semitism among the whole strong unity of the priests and Bishops of the Catholic Faith."

He continued:

"The Catholic Church has always set her face against this racial persecution. We defend the sovereignty of conscience, the rights of the human personality and the freedom of each individual. It is from the purely religious point of view that I appreciate this question in the world-wide Catholic brotherhood among all the nations and under the great humanitarian leadership of the Holy See."

In a message to the *Jewish Chronicle* in November, 1941, on the occasion of its centenary observance, Cardinal Hinsley, Archbishop of Westminster, wrote:

"You say well that my predecessors have always protested against the persecutions and calumnies aiming at the Jewish people. Common justice demands that no man of whatever color or creed be condemned and treated as a criminal unless he is proved to be guilty. One cannot 'draw an indictment against a whole people.'

"The Popes have repeatedly

condemned the ill-treatment of Jewry. We cannot forget that in every Mass we mention 'our Father Abraham,' thus recognizing that we are by faith not anti-*Semites.* On the contrary we owe a moral debt that we should be ever ready to repay to the race of the Prophets and Apostles of our religion. St. Paul was ready to be an outcast for the sake of his progenitors.

"May God protect all true sons of 'our Father Abraham.' "

Belgium

According to the *American Hebrew,* August 21, 1936, a Catholic "Pro-Israel" Committee was formed in Belgium to combat anti-Semitism and the President of the Committee was Cardinal Van Roey. This Committee issued an appeal to Catholics to fight anti-Semitism.

In the August 1, 1942, issue of the *Tablet* (London) we read this report of an address delivered before the League of Christian Women by Cardinal Von Roey, Archbishop of Malines and Primate of Belgium:

"In a certain Press which I will not particularize, the attempt is being made not only to spread 'patriotic defeatism,' but also to propagate what I will call 'Catholic defeatism.' Let us draw a contrast between Catholic doctrine and the new ideology which seeks to impose itself on the world. Take, first, the conception of man and of life according to these new ideas. The doctrine of blood and race comes to this: blood is the principle of life—not only of physical, vegetative, sensitive life, but also of spiritual life, of the acts of the will, of the intelligence, and all that is beautiful in man. The blood that flows in the veins of each individual belongs to the race; it has only a relative, accidental value, whereas the race is the absolute, permanent value. There are superior races and inferior races, by virtue of their blood, the former being destined to dominate the others.

"To that purely materialistic doctrine Christian spiritual doctrine stands in direct opposition. In the first case, morality springs from the doctrine of blood and race. Everything that corrupts the race or forms an obstacle to the interests of the race is bad. It is the same with justice: whatever benefits the race is just, and whatever injures it is unjust. Clearly, that morality is absolutely incompatible with Catholic morality. The latter lays down the absolute rules and common laws, applicable to all men, the same for all races; just as the metre serves as a common measure."

During the previous year (1941) the Cardinal, a worthy successor to the militant Cardinal Mercier, of World War Number I, protested vehemently against the wholesale deportation of Belgian Jews to Limburg, which was ordered by the Nazi authorities.

Where Are the Laity?

Let's enlist them in the Legion of Mary

Francis J. Ripley

"DO we want lay missionaries?" The question was asked some time ago in THE PRIEST. Possibly I, who am not an American, may be in a position to answer the question, for during the past months it has been my great privilege to cross the continent from New York to San Francisco, visiting priests in many towns and cities on the way, addressing meetings and coming into contact with large numbers of lay Catholics. My answer to the proposed question would undoubtedly be in the affirmative.

It seems strange to me that Father Hession did not mention the Legion of Mary in his article, for the Legion is today probably the largest lay organization in the Church carrying on a universal spiritual apostolate. During the sermon at the first Pontifical Mass of the great Marian Congress, His Grace, the Most Reverend John D'Alton, Primate of All Ireland, said that he rejoiced that Ireland had given to the world in these troubled times Mary's glorious Legion to be the very cornerstone and spearhead of Catholic Action, and throughout the Congress hundreds of bishops and priests came to me in the exhibition booth occupied by the Legion to tell of the wonders being wrought by members of the movement in their own dioceses and parishes.

One Bishop said he had ordered the Legion to be established in every parish of his diocese and had commissioned a Redemptorist Father to go from parish to parish founding it. All those who spoke manifested their obvious desire for lay missionaries to help them in their work, and also their conviction that the Legion of Mary really filled the bill.

Welcome Everywhere

From Ottawa I travelled through Toronto, Hamilton, Windsor, Detroit, Cincinnati, Chicago, Dubuque, Springfield, St. Louis, Denver, Los Angeles, Fresno to San Francisco—and in all these places I have found numerous Praesidia of the Legion earnestly at work, undertaking every kind of apostolic task. I have spoken to hundreds of priests and I have yet to find one who would not welcome assistance of lay missionaries of the calibre of the Legionnaries of Mary. And I have yet to find a priest who has started the Legion of Mary and worked it according to the system detailed in the official Handbook of the movement who did not agree that the Legion far exceeded his highest aspirations.

Father Ripley writes from St. Helen's, Lancashire.

To my mind, the secret of the Legion of Mary lies in the fact that it is an organization for the making of saints. In fact, it is impossible for anyone to remain long in the Legion without growing in sanctity. It is also impossible, I maintain, for a priest seriously to undertake the direction of the Legion, without finding his own spiritual life notably affected by the experience.

The Legion makes saints not merely by *telling* its members that they must aspire after sanctity, nor merely by *telling* them how to practice spirituality. It makes saints by causing its members to undertake apostolic work in such a spirit that they cannot fail to develop all the basic virtues of the spiritual life.

In seeing Christ in everyone, according to the "Standing Instruction" of the Legion, every member continually exercises the virtue of faith; by remembering that the apostolate is essentially a work of grace, he practices hope or trust; by passing on to others the picture of the faith that is aglow within his soul, he practices the highest form of charity; by approaching others as he would approach Christ, he practices humility; by assessing the perfection of his membership according to his observance of the Handbook, he practices obedience—and so on.

Hence, the Legion of Mary is a society which puts into our priestly hands a magnificent instrument for the accomplishment of that for which we were ordained, the radiation of the spirit of Christ amongst men.

Its Formula Works

It is impossible to find or suggest a higher ideal for any society than that of the Legion. It aspires to be a body of other Marys serving Christ in His members as she served Him in the flesh. "As long as you do it to one of these My least brethren, you do it unto Me." And the whole scheme of the Legion has been proved to be singularly adapted to the grand work of the formation of the spirit of Mary in souls.

In fact, it is my conviction that the Legion used and employed aright can effect a Catholic revolution in any place. Here is a quotation from a letter received the other day from Mr. Frank Duff, the saintly founder of the Legion.

"A thought has of late been circulating through my mind which is a very intriguing one, and which affords grounds for hope for the future far exceeding anything we have ventured to dwell on so far. It has been brought home to me by the growth of things in the Philippines.

"It is the fact that the true Catholic spirit grows out of all relation with the growth of the Legion. So far we have been regarding the growth of spirit as a process which would closely parallel and reflect the actual

size of the growing organization. But now as a result of an examination of the situation in the Philippines, I see that the spiritual growth far transcends the other.

"Twelve years ago it could be declared that religion was a hopeless proposition in those Islands; that there was no Catholic spirit and no hope for the future. Those words did not proceed from pessimistic, uninformed souls, but from people who had to be listened to. Then the Legion started and began to grow—and this all through the Japanese occupation. At the conclusion of the latter there were 100 Praesidia. Now there are 260 or more.

"If we were to judge by the standards which heretofore we have been applying to these things, we would be inclined to reason that the spirit represented by those 260 Praesidia would from now on be beginning to reach out to the population and affecting them.

The Effects

"But what is the fact? The fact is that the spirit has already far reached out and is affecting the population in a notable way—even those who have not yet fully subjected themselves to the influence of religion. All those competent, including the Archbishop of Manilla himself, say that a completely different colour has come upon the religious position in the Islands—such that one is able to think about the future in a completely different way.

"The Archbishop said to me last year that he was now beginning to dream dreams, and that one of those was that the Philippines was the only Catholic Nation in the Orient, and therefore, why should it not convert the Orient? If the foregoing represents any true line of approach, it is one of infinite hope. It shows that in approaching this matter of converting countries we are not to think in terms of geometric progression as we have been inclined to do, but are to think in terms of the quasi-infinite. Apply this line of thought to the United States of America and see where it gets us!"

What Mr. Duff recounts of the Philippines has happened in countless places where the Legion is established. From being merely centers for the receiving of the spiritual ministrations of the Church, parishes have been transformed into centers of the apostolate, of a militant, crusading Catholicism, reaching out to bring the light of faith to the darkness around. One President of a Legion Curia whom I met in my travels remarked: "Why, Father, I didn't even realize what Catholicism meant until I joined the Legion of Mary." And that is a common experience. In fact, it is my firm conviction that at the present day a majority of our Catholic people are passing from the font to the grave without

ever realizing what Catholicism is or seeing it in action as Christ meant it to be.

Organized For God

After all, the Church is the Mystical Body of Christ. In every place, therefore, every community of Catholics, however small, should mirror to men the power, the attractiveness, the burning zeal of the Heart of Christ. As He attracted all men to Himself, so should they. But the truth is, that they do not. Their Catholicism is but a faint shadow of what Christ intended it to be. It is the experience of countless priests that the Legion of Mary can remedy this state of affairs. Founded and based, according to its Handbook, on the doctrine of the mystical Body, it really makes that doctrine live for its members, and it makes its members live that doctrine. Moreover, it diffuses this spirit through the whole community and raises it to a level previously undreamed of. "What an ideal—a whole population organized for God! And yet this is no mere ideal. It is the most practical and possible thing in the world today—if eyes are to be uplifted and arms unfolded." Thus again the Handbook of the Legion of Mary.

Here is another thought for serious meditation. Every Catholic is called to the apostolate. Therefore, every Catholic is offered the grace to be an apostle. But that grace will be wasted unless opportunity is provided for the exercise of an effective apostolate. I know of no other organization in the Church today which has succeeded in opening the apostolate to every soul, after the fashion of the Legion. But what a terrible responsibility for the pastor of souls who refuses to provide this opportunity for his people to use the grace God is offering them, to exercise the apostolate to which they are called!

Coincidence With Fatima

It seems to me to be rather more than a coincidence that at the very time when the Legion of Mary was in embryo in Dublin, she herself appeared at Fatima and asked for precisely the thing which the Legion was to give her—for consecration, for the Rosary, for sacrifice. She asked for consecration; the essence of Legionary devotion to Mary is consecration, and the subsequent living of that consecration. A principal work of the Legion has been the recruiting of a vast army of praying members, each of whom says the Rosary every day. And where will you find the spirit of sacrifice more resplendent than in the members of the Legion who, in addition to their weekly meeting, undertake a minimum of two hours active apostolic work duty each week?

So, to return to the question with which we commenced, *we do want lay missionaries.* The priests of America want lay missionaries. To suggest that they do not, is a terrible slur on their

good name and on the quality of their priesthood. The priests of America realize that the laity can do great things for God and the salvation of souls; they are anxious to enlist the help of the laity as sharers in their own apostolate; but there are still many who are not quite sure how to go about it. To them, I say with all my heart, try the Legion of Mary. Work it according to the system detailed in its official Handbook, itself a veritable treasure-trove of spiritual wisdom, and you will provide yourselves with an abundance of lay helpers who will go forth "to kindle everywhere the fires of Divine Love—to enlighten those who are in darkness and in the shadow of death—to inflame those who are lukewarm—to bring back life to those who are dead in sin." Start the Legion of Mary and you will start a spiritual revolution amongst your people—a revolution that will transform them into the crusading, conquering, converting community Christ means them to be.

Never Underestimate . . .

"I see you are still wrong about nuns, Mr. Inspector. You think of them all as originally good, sweet souls, almost too feckless to do anything but warble faintly in choir. I wish I could persuade you of your mistake. Religion has always been likened to military service, and it is to strong and militant souls that its profession appeals. Do you know that nuns are among the most adventurous of mankind? They have all gone round the earth and into its worst places. They are to be found where only priests have the courage to go with them. Men do not know what the resistance of a woman is, once she believes that her service is of God . . ."—Mother Superior to the Inspector in **Murder in a Nunnery.**

Distractions

Once St. Bernard, while on a journey, was joined on the road by a traveling peasant. Asked if he loved God, the peasant replied: "As to that, Father, I love Him with all my heart." "Do you often pray to Him? Above all, do you pray with attention?" "Father, I never have any distractions!" By this time St. Bernard began to have some doubts. "Son, let us make a bargain. If you are able to say the 'Our Father' all through, I will give you this horse upon which I am riding." The peasant was delighted, feeling that the horse was already his. Scarcely was he half through, however, when he stopped to ask, "But Father, will you give me the bridle too?"—**Ave Maria.**

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

APRIL, 1950

DISAPPROVED COMIC BOOKS

Adventure into the Unknown
All Star Comics
All Top Comics
All True Crime Comics
Authentic Police Cases
Blackhawk
Blond Phantom
Brenda Starr
Bruce Gentry
Captain Wings
Circus
Claire Voyant
Complete Mystery
Cow Puncher
Crime Does Not Pay
Crime and Punishment
Crimes and Women
Crime Detective
Crime Reporter
Crime Patrol
Dagar
Desperado
Doll Man
Exciting Comics
Famous Crimes
Feature Comics
Fight Comics
Jo Jo, Congo King
Jumbo Comics
Jungle Comics
Justice
Kid Colt, Outlaw
Killers
Laughs
Law Breakers
Manhunt
Marvel Family
Modern Comics
Moon Girl
Mr. District Attorney
Murder, Inc.
My Love Life
Penalty
Phantom Lady
Police Cases
Planet Comics
Public Enemies
Real Clues
Rip Kirby
Round Up
Rulah
Sensation Comics
Shadow
Steve Canyon
Sun Girl
Super Mystery
Tegra
The Human Torch
Tex Morgan
Texan
Thrilling Comics
Top Secrets
True Crime Comics
Underworld
Wanted
War Against Crime
Western
Western True Crime Comics
Western Winners
Whiz
Wing Comics
Women Outlaws
Wings
Young Allies
Zegra
Zoot Comics

DISAPPROVED CALENDARS

Esquire Calendar
Esquire Desk Pad Calendar

DISAPPROVED MAGAZINES

Amazing Detective
Authentic Detective
Avon Love Book
Army Laughs
Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bit Time
Blond Baggage
Breezy Stories
Buddies
Cartoon Humor
Cheers
Comedy
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Confidential Detective
Detective Book Magazine
Detective World
District Attorney Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fantastic Adventures
Fact Detective Yearbook
Film Humor
Flirt
Front Page Detective
Fun Parade
Federal Crime Detective
Pepper
Police Detective
Gay Love Stories
Gaiety
Glance
Headquarters Detective
Human Detective
Hit
I Confess
Intimate Romances
Joker
Laff
Laff Annual
Life Romances
Line Up Detective
Love Diary
Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Stars Parade
My Romance
National Detective Cases
Nifty
Official Detective Stories
Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Popular Psychology
Popular Songs
Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective
Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sport Action
Strength & Health
Special Detective
Startling Detective
Taboo
Ten True Crimes
Timely Detective
Titter
True Crimes Detective
True Life Detective Cases
True Crime Cases
True Police Cases
Uncensored Detective
Underworld Detective
Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology
Zing

DISAPPROVED POCKET SIZE BOOKS

AVON PUBLICATIONS

A Woman's Heart
The Amboy Duke's
Blondie Iscariot
Bubu
Butterfield
Fools and their Folly
Georgie May
Gladiator
In Bed We Cry
Iron Man
Kelly
Love in the Latin Quarter
Love's Lovely Counterfeit
Midsummer Passion
Modern Mr. Bluebeard
Never Come Morning
Piping Hot
Psyche
The Abortive Hussy
The Hard Boiled Virgin
The Imperial Orgy
Virtuous Girl
Woman and the Puppet

BANTAM PUBLICATIONS

A Farewell To Arms
Behold This Woman
City Limit
First Love
Hot Leather
Lady Godiva & Master Tom
My Sister, My Bride
Summer Lighting
The African Queen
The Fascination
The Gilded Rooster
The Men in Her Life
The Pitfall
The Sealed Verdict
Up at the Villa
What Makes Sammy Run

CHECKER PUBLICATIONS

Duke Herring
Jewels of Jade

DELL PUBLICATIONS

Anna Lucasta
Leave Cancelled
She Ate Her Cake
The Painted Veil

DIVERSEY PUBLICATIONS

Free Lovers
Louis Beretti
Playthings of Desire
Street of Painted Lips
The Regenerate Lover
Uneasy Virtue
Wanton Venus
Woman of Passion
Women of Love
Women Without Love

HILLMAN PUBLICATIONS

Let's Make Mary
Ten Droll Tales
The Physiology of Love

NEWS STAND LIBRARY

Each Night of Black Desire
Negligee
Pay For Her Passion
Offer Any Price
Sin For Your Supper
The Long November

PERMA PUBLICATIONS

How Shall I Tell My Child
Modern Sex Life
Strange Customs of Courtship and Marriage

POCKET BOOK PUBLICATIONS

Decameron
Did She Fall
Disposing of Henry
Freud, His Dreams and Sex Theories
Kitty
Madam Bovery
Nana
Rain In the Doorway
Skin and Bones
Tales of the South Pacific
The Bishop's Jaegers
The Glorious Pool
The Great Stories of DeMaupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout

POPULAR LIBRARY PUBLICATIONS

Duel in the Sun
That Winter
Ward 20

SIGNET PUBLICATIONS

All the Girls We Loved
Ariane
A Woman in the House
Desire Me
Duchess Hotspur
God's Little Acre
House in the Uplands
Journeyman
Lady Chatterly's Lover
Lona Hanson
Love in Dishevelment
Lady of the Conquerers
Mildred Pierce
Night of Flame
Nightmare Alley
No Pockets in a Shroud
Past All Dishonor
Sanctuary
Serenade
Shore Leave
Stranger in Town
The Body in Bed
The Dim View
The Fall of Valor
The Gilded Hearse
The Golden Sleep
The Tyranny of Sex
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
Young Lonigan

GENERAL PUBLICATIONS

Sin Child
Passionate Virgin
Reckless Passion
Blond Menace
Leg Artist
Passionate Fool
Sex Life and You

It Pays to Advertise

The following letter exemplifies the power of our paper as an advertising medium:

"Dear Editor: Last week I lost a gold watch which I valued very highly. Immediately I inserted an ad in your lost-and-found column and waited. The next day at home I found the watch in the pocket of another suit. God bless your paper."—**The Western Catholic.**

Sermon Suggestions

For the month of April ✠ *J. F. Noll, D.D.*

Easter

April 9, 1950

He is risen, He is not here (Mark XVI, 6).

To our Lenten model of repentance, Mary Magdalen, Christ first revealed His burial and His resurrection. She had seen Christ bring back to life her brother Lazarus, after He had been buried four days. On that occasion, only two weeks before His own resurrection, the resurrection of the human body was discussed. Both Mary and Martha had reminded Jesus, as they went to the grave of Lazarus, that if He had been there their brother would not have died. Thereupon Christ said to them: "Thy brother shall rise again." Their answer was "I know that he shall rise in the resurrection at the last day."

Then just six days before the Passover, or a week before the crucifixion, Christ had dinner in Bethany at which the resurrected Lazarus and his sisters were present. It was on this occasion that Mary Magdalen anointed Christ's feet with precious ointment and wiped them with her hair for which she was rebuked by Judas because of what he called "the waste of money." Christ's answer to him was "she has anointed My body in preparation for burial."

Now on this Easter morning Mary Magdalen was not only present at the sealed grave of Jesus, but she was the first one to be apprised by an angel that He had risen, that He was no longer in the grave.

Let us only briefly consider (1) how well our Lord's actual death was recorded; (2) with what certainty His resurrection was established; and (3) some of the lessons which the Apostles drew from it for the instruction of mankind.

(1) Since Jesus had foretold that He would rise again, those who had provoked His death by crucifixion ran to Pilate to remind him that He, Whom they called a "seducer," had predicted that He would rise again on the third day, and said to him: "Lest, perhaps, His disciples come to steal Him away and say to the people, 'He is risen from the dead' command the sepulcher to be guarded until the third day." Pilate authorized them to seal the sepulcher with a huge stone and to appoint guards to watch it for three days.

They had seen Christ die on the cross; and to make sure that there would be no doubt about the actuality of His death, they had His heart pierced with a lance. They saw Him removed from the cross

lifeless; they saw Him buried in the tomb of Joseph of Arimathea; and, as we have noted, they sealed and guarded the tomb. Hence no death of any one was so well authenticated as that of Jesus. Almighty God Himself permitted this accumulation of evidence of His divine Son's death in order that the evidence of His resurrection might become even more convincing.

(2) Until early on the Sunday following the crucifixion the body of Jesus lay in the tomb, a lifeless corpse, cut and mangled from head to foot, when, of a sudden, His soul, returning from Limbo, is, by His own divine power, reunited to the dead body. In an instant not only is life restored, but the body becomes radiant and resplendent, glorious and immortal, and rises from the tomb despite the sealed sepulcher and despite the guards.

To use the words of St. Paul "death is swallowed up in victory," victory for Christ over His enemies, victory over sin, over hell; victory over Himself and victory for all among His followers, who would observe His teaching and imitate His example—for they too would rise again.

The doctrine of the Resurrection makes it extremely clear that man must be considered in relation to his immortality rather than to his mortality, to his everlasting life, rather than his brief life on earth, which is only a moment in his never ending existence, interrupted only temporarily by death.

(3) Is it any wonder that the Church calls this "the day which the Lord has made," and bids us "to be glad and rejoice therein"? It was certainly a day of joy for all from Adam down, who had been detained in Limbo, awaiting the re-opening of Heaven through Christ's Redemption.

As we imitated Mary Magdalen in her repentance let us imitate her in the risen life lest our ultimate fate be worse than it was before our repentance. We must roll away the stone which has kept us entombed in the sepulcher of sin. We must extricate ourselves from the winding sheet wherewith we were bound. Our friends must be able to say to others about us "Why do you seek the living among the dead? He is not here, for he is risen."

St. Paul lays great emphasis on this lesson. He writes: "If you be risen with Christ you must seek the things which are above." Again "you must mind the things which are above, not the things that are upon the earth." He writes further: "Christ rising from the dead dies now no more. Death shall no more have dominion over Him. . . So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord."

Conclusion: Your resolutions, of course, will not be effectual unless you pray and make use of the Sacraments, the only sources of supernatural life and strength. Your hearts must frequently lift themselves up to God in prayer; your "conversation should be in Heaven"; "your heart should be where your treasure is." Therefore resolve, for your own eternal good and for the edification of others, to live the risen life, the supernatural life, the sinless life, in order that Christ may live uninterruptedly in you and you in Him.

Low Sunday

April 16, 1950

This Sunday, usually referred to as "Low Sunday," is known in the Liturgy of the Church as "Sunday in White." It has this name from the custom, which has prevailed for centuries in many countries, of receiving for First Holy Communion not only children but adults who, as Catechumens, were received into the Church by Baptism on Holy Saturday. You will recall that the Baptismal water is blessed in a solemn manner on Holy Saturday. The newly baptized were clothed in a white garment from that day until they received their First Holy Communion eight days later.

In the Baptismal ceremony after the child will have "been born again of water and the Holy Ghost," a white cloth is placed on him with the words "receive this white garment which mayest thou carry without stain before the judgment seat of our Lord Jesus Christ."

By Baptism the child or adult is introduced into the true faith and receives the supernatural virtues of faith, hope and charity. The Epistle designedly chosen for this Sunday is taken from the first letter of St. John, and starts with these words: "Whatsoever is born of God overcometh the world; and this is the victory which overcometh the world; our faith." We are "born of God," which means that we are adopted by God into the supernatural order, and, therefore, become His adopted children, by Baptism.

(1) Not only the Catholic religion, but all Christian sects make use of Baptism, while the latter were forced, because of the lack of Apostolic commission given to the Apostles and to their successors only, to reject the other Sacraments, accepted and used universally throughout the Church until the time of the so-called Reformation in the sixteenth century. The Orthodox Churches, counting their totality, more members than there are in all Protestant organizations combined, have the same seven Sacraments in common use among Catholics.

Protestants are justified in using the Sacrament of Baptism, because being necessary for salvation God would not make its reception dependent on the availability of a clergyman to administer it. It is necessary for salvation because only through it is the creature of God elevated to the rank of child of God and made an heir of heaven. Heaven's order is supernatural, and, therefore, supernatural life is essential for its acquisition—and Baptism brings this life to the soul hitherto deprived of it.

One of the other Sacraments is designed to restore this life if it should be lost, as it can be lost by grievous sin, and the other five Sacraments are intended to increase and promote the supernatural life, because if we do not grow in it, we are very much in danger of losing it.

(2) While all Christian sects use Baptism, most of them seem not to regard it as Catholics re-

gard it, namely, as the first source of supernatural life. Some of them maintain that it is a mere symbol of the acceptance of Christ as one's Savior; others regard it as an external ceremony only, which formally admits the person into a membership in the Church. They evidently do not take into account that the human being is destined to live in a divine order in eternity, and that no human being could possibly, of his own efforts or strength, elevate himself to an order above that in which he was created.

St. John the Apostle brings home this thought very clearly in the first chapter of his gospel. He tells us that God "made it possible for us to become sons of God" by "being born of God." He tells us, in effect, that to be born of the flesh or of the will of man, would not entitle us to association with the domestics of God in Heaven. But if we are not born in a divine order, we must be elevated to it. It is only by being made "children of God" that we can become "heirs of Heaven," because Heaven is for God's children only, as will appear plausible to any thoughtful person.

(3) Most non-Catholic sects show that they do not understand the real purpose of Baptism when they decline to baptize children and even infants. They base their practice on two grounds: (1) Christ said on one occasion: "He that believeth and is baptized will be saved," which, they say, implies that Baptism is only for adults, because infants cannot believe; and (2) Baptism should not be forced on anyone, and the infant has no opinion about it and is unable to ask for it.

But our Lord said on another occasion: "Unless anyone be born again of water and the Holy Ghost he cannot enter the Kingdom of Heaven." The Greek word for "anyone" is usually translated "a man," but both the Greek and the Latin word means "anyone." The reason for baptizing infants is based on the teaching that even the child inherits sin, and one of the first purposes of Baptism is to remove that taint from the soul. Surely every parent should want his baby to be free from original sin and to actually become God's own adopted child.

Baptism confers sanctifying grace the first time and it could surely be assumed that if the child knew what that means, he would want it. The mortality rate among infants has always been large, yet St. John (III, 5) tells us that "unless anyone be born of water and the Holy Ghose he cannot enter into the Kingdom of Heaven." That, of course, does not mean that the child is condemned to hell. It means, however, that, because supernatural life is necessary for admission into supernatural glory, even the child must possess that life, and it is received in no other way, in the first instance, than by Baptism.

Baptism was administered to infants in Apostolic times and, as we have already mentioned, throughout fifteen centuries of the Christian era.

In modern times we do not wait until the child grows up before sending him to school for an education: we do not ask the six year old child whether he cares to go to school or not. The State makes instruction of even small children compulsory, because it feels that it

could be assumed that the child would want an education if it understood its necessity. What child, if it knew what Baptism accomplishes in his soul,would not want it?

Why Are Not Catholics More Spiritual?

April 23, 1950

One would presume that a Catholic, adopted in infancy as a child of God, educated in the school of Christ, and fed on supernatural things with great regularity, would be thoroughly spiritual-minded, and grow in the spiritual life out of pure love for the joy in it. Why, then, are they not spiritual? I believe the trouble is (1) that they are not given to earnest prayer; (2) they receive the Sacraments in a routine way; and (3) they follow the worldly-minded instead of living in keeping with their convictions.

(1) When I say that they are not given to earnest prayer, I mean that their prayers are too mechanical, and recited without reflection. You will recall the words of Holy Scripture: "This people honors Me with their lips, but their heart is far from Me" (Matt. XV, 8).

To start off the day without any prayers at all, and to close it with a hurried recital of memorized prayers is not sufficient to keep one spiritual-minded. The morning prayer, however brief, should be full of fervor, consisting of adoration of God and then the Morning Offering by which the whole day is consecrated to prayer, including one's work, one's recreation.

Mechanical prayers never get beyond the walls of the bedroom, never "pierce the clouds." There is no joy in saying them; in fact, they are as tedious to recite as a piece of prose or poetry.

More than 100,000 people die every day, and in the brief morning prayer we should implore God to protect us from a sudden death or a death by accident, but more important is an earnest petition for His grace to enable us to turn trials and temptations into merit.

The evening prayer should contain sentiments of gratitude for spiritual and physical protection during the day, and sorrow for even slight violations of God's laws, for our coldness and indifference, for our neglect to draw others closer to Him by our good example. A good act of love and contrition will flow from the heart and not merely from the lips, will reach God's throne in Heaven, and send one to bed with a peaceful mind.

(2) Usually children go through life receiving the Sacraments of Penance and the Holy Eucharist as they began in childhood. They had little to confess when they were children and it required but a few moments to examine their conscience. They were too young to read from their prayer-book when they made their First Holy Communion and, therefore, their preparation and thanksgiving consisted chiefly in uttering the short ejaculations taught them by the Sister or priest; and unless they are frequently reminded, as

they advance in years, that they should read the prayers before and after Communion from their book, and try to realize the important and solemn act of receiving into their souls the very God Who made them, they will go through life as they started, without preparation or thanksgiving.

It is the same with the Mass. Children were taught that they must attend Mass every Sunday and every Holyday of Obligation, and they lay more emphasis on that "must" than they do on the privilege of participating in the public worship of Almighty God, of sharing in the merits of Christ's death on the cross. They would never be late for Mass, and would not be in such a hurry to get out of church after Mass if they realized what it signifies and means to them. They would be eager participants in the Sacred Banquet, Sunday after Sunday—in fact every time they attend Mass even on a week day—if they were more spiritual-minded, if they were accustomed to devote at least a little time every day to the reading of a spiritual book.

A Catholic whose religious practice is only mechanical deprives himself of many graces which he would otherwise receive, abuses a grace and is, therefore, held far more accountable to God than a non-Catholic who does not enjoy the blessings of that Catholic.

(3) A little piety, like a little knowledge, might be a dangerous thing. Does not God Himself tell us that He would "we were cold or hot" because His infinite sanctity cannot endure indifference? We must strive to grow in piety or we recede more and more from it. The fifth grade child should be far more spiritual than the first grader, and the eighth grade child much more than the fifth; the fourth year high school child much more religious and spiritual-minded than the freshman.

When this is not so, it means that as one grew in years he grew more reckless which is fatal to the spiritual life. Our model should be the boy Jesus, who grew in grace and wisdom as He grew in age.

When our heart is in our spiritual practice, we derive great joy from it. When our heart is not in it, we act like the man who labors hard in a factory all day because he must if he would earn a livelihood. Necessity compels him to do what he would much prefer not to do. It is different with one who is in business for himself and whose business thrives. He can put in sixteen hours a day and still like it.

The Catholic who regards what he does by way of religious and spiritual practice as greatly beneficial to his soul, and as a storage of treasure in heaven, will derive immense joy and pleasure from it.

The man who owns his own home takes far more interest in it, tries consistently to improve it and its surroundings, but the renter lacks this interest. That is the difference between a Catholic who sees no benefit in prayer, in attending Mass, and the Sacraments, and the one who sees in them means of growing in holiness.

God should be as much a reality to us as is a loving parent or a very close friend. If that were true, we would enjoy being in His presence, would be careful not to grieve Him, and could not tolerate separation from Him.

Conclusion: Let us begin to try to serve God out of love, as the surest means of enjoying peace and comfort and not merely as the outstanding obligation of our lives, of which others must frequently remind us. Make a start today.

Turn the words which you address to God into a real prayer by letting the words—in addition to other words of your own—proceed from the depths of your heart, rather than merely from the lips.

God Must Be Dominant In Our Lives

April 30, 1950

The lives of most people are so disordered because they do not allow them to be governed by any one dominant principle. Expediency or the humor of the moment, or pressure from others, influence the actions of people, which means that they are adrift from a principle.

(1) In the little Catechism you were taught that one's life must be well-ordered, which means that one must not only put first things first, but coordinate things. In mathematics we always look for a common denominator. In religion all things should be related to the one fundamental denominator, God, the center of all unity. Only in the perspective of God can we rightly comprehend everything else. Many a scientist studies only God's works without relating to Him as their Cause. Most educators disregard Christ, Who came into this world to be its Light, to be its Teacher.

Most men overlook everything except their own interests, or the economic life of the community, or of the nation. The farmer is interested almost wholly in his little piece of earth. Youth's chief interest is excitement, pleasure. If they try to devote a little attention to other things they become confused by their complexity.

The opinions of educators and statesmen are so different precisely because the possibilities of error are many, while truth is one.

Our outlook is entirely different when we see God dominant in the universe, much concerned about our affairs, and about the manner in which things go on earth. If our statesmen would see God in the right perspective, they would seek to know His mind. As we look over the entire world today we find few world figures, outside the Holy Father, who do not set God aside and, therefore, who do not consistently err in their judgment.

(2) Everyone who is familiar with Scripture at all recalls Christ's assurance that His Heavenly Father would look after our lesser interests if we sought first His Kingdom and His justice. God's interests in our own souls, destined to live everlastingly with Him, must be greater than His interest in the things which relate to our purely material well-being in this world. Therefore our interests must be His interests. If we do not place these greater interests of God and our own everlasting interests first, our appraisals must be wrong and, therefore, our reasoning wrong, our actions wrong.

It should not be difficult for you

to understand that people who, in spiritual blindness, see no trace of God, will reason quite differently from those who hold man to be God's very image through intelligence and free will, and are certain that they were created for higher things, for eternal things. Evidently people in the world cannot give all their time to prayer and meditation, and to direct service to God, but if we allow God to be the dominant principle governing all our activities, if we relate everything else to Him as the fixed denominator, we shall not go astray. Everything that draws our attention away from God is a handicap.

This was so clear to St. Paul that he declared that a married clergyman labored under a handicap because his interests were "divided." That is why religious "leave all things" to attend to the "one thing necessary." All cannot leave home and relatives or even the world to serve God as a specialty, as a definite profession, but more people could and should. There have been plenty of saints who did not leave the world, but who subordinated everything in the world to the one more important thing, and who found great comfort, great peace in the abundance of life which they enjoyed through conscious union with God amid their daily duties, which they converted into prayer. Among these were some very common, simple people who, like Mary of Nazareth, were hardly known to any but their immediate neighbors. They concentrated on "much" rather than on "many" things. In other words the principle which actuated everything they did or did not do, was God. Like St. Aloysius before acting they asked themselves the question "How will this influence my eternity?"

(3) There is danger of firmly establishing a "wrong state of mind." Most people have that wrong state of mind from the reading of one-sided history. They reason wrongly because the foundation on which their reason is based was actually error instead of fact.

Writing to Timothy (2 Tim. IV, 3-4) St. Paul says: "There shall be a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables."

If ever that time existed, it obtains today. Most people do not want to learn the truth, because they prefer to believe the error to which they have always been committed, whether that be error concerning doctrine or historical facts, or current conditions.

Conclusion: Professed atheists or unbelievers could be easily convinced, if they were willing, of the existence and providence of God. They are like the people invited to the great supper in the parable of Christ recorded by the Evangelist: "they all began to make excuses."

Since the Holy Spirit is the center from which truth and unity and holiness can alone proceed, and we can have union with that center, it should be the aim of every person to have such a contact and then to order his life according as he is moved by that Holy Spirit.

Book Reviews

The Catholic University of America

1889—1896

Patrick Henry Ahern

The Rectorship of John J. Keane, Catholic University of America Press, Washington, D. C., 1948, pp. xi and 220, $3.00.

The Catholic University of America

1896—1903

Pierre E. Hogan, S.S.J.

The Rectorship of Thomas J. Conaty—Catholic University of America Press, 1949, pp. xi and 212, $3.00.

IT was a distinct pleasure a few years ago to hail Dr. John Tracy Ellis' **The Formative Years of the Catholic University of America.** These two works are naturally built upon that foundation and follow it in patient scholarship illumined by insight and honesty and courage. They will receive a warm welcome from scholars everywhere.

The average reader, perhaps, should have it called to his attention that the range of interest in these two books is far wider than a mere title can indicate. Much of the history of the Church of America can be seen more clearly in the focus of a great university whose membership embraced members of many factions and whose faculty harbored leaders in diverse fields of thought. All three volumes have been badly needed and all three will redound to the glory of the Alma Mater which is their material object.— G. J. Gustafson, S.S.

Purgatory and the Means to Avoid It

Martin Jugie, A.A.

The Newman Press, Westminster, Md., 1950, $3.25

DEAD is the day when the Reformers coined their 22nd Article of Religion, calling "the Romish doctrine of Purgatory a fond thing vainly invented." By many of their followers that Article is now looked upon as "cruel and offensive to reason and to the instinctive data of truth."

"If shou shouldst see my face no more pray for my soul," writes Tennyson. When still an Anglican, William Hurrell Mallock admits this: "It is becoming fast recognized that Purgatory is the only doctrine that can bring a belief in future rewards and punishments into anything like accordance with our notions of what is just and reasonable So far from being a superstition it is seen to be just what is demanded at once by reason and morality; and a belief in it is not an intellectual assent only, but a partial harmonizing of the whole moral ideal." In **Faith and Practice,** the semi-official for-

Order Now!

Collection Envelopes

from Our Sunday Visitor

Exclusively Catholic!

You get only dependable church envelope sets, accurately numbered, correctly printed and dated, made of the highest quality materials available.

Every set is unconditionally guaranteed to meet your complete satisfaction. Savings through large-scale purchases of supplies and materials are passed on to you. Forget collection set worries now by ordering only OSV Collection Envelopes.

We invite your patronage. Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.
HUNTINGTON, INDIANA

mulary of the Episcopal Church, Bishop Wilson says this: "Certainly we ought to pray for one another. Is there any good reason for us to cease because death intervenes? There is nothing in the Bible that says so, and for fifteen centuries Christians never thought of such a thing."

Numberless are such admissions which could be quoted here. But it is time to examine the volume at hand, which differs greatly from many treatises on Purgatory found in our libraries.

Usually the subject is treated in itself and for itself—that is to say, with a view to making known the state of suffering souls and inspiring the living to aid them. Its concern is with the dead. Father Jugie has his eyes on the living. He points out to them the means of avoiding the punishment of Purgatory by helping the souls in Purgatory. The author's thoughts are rich thoughts rarely mentioned in ordinary treatises. Here is a summary of them which, of course, can give only a faint idea of their excellence:

Superabundant is God's grace in the Church. Undoubtedly there are souls who from this earth go straight to Heaven. They who seek only to avoid Hell and have no care for venial sin are quick to fall into grave sin and take the road to perdition. In making every effort to avoid Purgatory one will at least reach Purgatory; but in proposing the mere avoidance of Hell, one is already on the way to it. We have indulgences, so liberally granted to us by the Church, a means easy and efficacious to wipe out the debt of our sins. We have the

sacraments of Penance, Eucharist, and Extreme Unction. We have the Holy Viaticum, our last Corpus Christi festivity. . . But I dare write no more. Let a decrepit old priest, fifty-two years ordained, sinking into the terminus of eternity, invite you to read and re-read the present volume.—J. M. Lelen, Ph.D.

THE
Salvation of the Nations

Jean Danielou
trans. by Angeline Bouchard
Sheed & Ward, London, 1949,
pp. ix and 118, $2.00

THIS little book deserves well of those for whom it has been translated. It contains flashes of deeper thought, sounder scholarship, and more balanced spirituality than is usually associated with a series of conferences, for such it is in its original French: **Le Mystère de Salut des Nations** (1946). It lacks, it is true, the careful reasoning of a theological treatise and many details of critical scholarship (at least in the translation), and has just a bit perhaps too much dogmatism attached to its admittedly intriguing, but still only speculative, program for a spirituality adaptable to all the yet unchristianized civilizations of the world. However, its depth of thought and wealth of suggestion are challenging.

A Notable Pipe Organ is WICKS

This is daily repeated in the spoken and written word from satisfied Wicks owners everywhere. The tonal qualities embodied in this organ, superb action, and the unquestioned excellence of design always present, is the answer.

Every Wicks Organ is a GUARANTEED product.

WICKS ORGANS

FACTORY AND STUDIOS
HIGHLAND, ILLINOIS ★

BENZIGER BROTHERS, Inc.

Publications

THE COMPLETE SUMMA THEOLOGICA

of St. Thomas Aquinas in English

Indispensible for Priests, Religious, Seminarians, business and professional men, for colleges, university, convent and novitiate libraries, public libraries.

5 Indexes, Glossary, 27 charts,
50 Special Articles

4000 pages, size 7¼" x 10"

3 Vol. set, bound in Fabrikoid **$48.00**
bound in Red Morocco **75.00**

SEASONAL BREVIARY

Gives the Offices in extenso for the three major periods of the Church's year.

Officium Majoris Hebdomadae
Officium Pentecostes et SS. Corpus Christi
Officium Nativitatis et Epihaniae Domini

Pocket Size 4" x 6"

Black simulated leather, yellow edges, per vol. **$ 4.50**
Black leather, gold edges, per vol. **6.00**
Red Morocco, gold edges, per vol. **10.00**

THE ROMAN BREVIARY

IN ENGLISH

Complete English translation of the Breviarium Romanum with the New Psalter. For recitation, for reference or for library.

Pocket Size 4⅝" x 7"; 4 Vols.

Black simulated leather, red edges, per vol. **$ 8.50**
Black sheepskin leather, gold edges, per vol. **11.00**

Benziger Brothers, Inc.

26-28 Park Place, New York 7, N. Y.
Boston - Chicago - Cincinnati - San Francisco

Its purpose is to stimulate missionary spirituality not only among missioners but among all Catholics. It searches, therefore, into the theology and the history of both the missionary movement in the Church and of basic Christianity. Analyzing the success of primitive Christianity and the apparent failure of the present, it seeks to find the reasons for this success and failure and to lay down some fundamental principles for the present and for the future. These principles are found to be first of all a realization that the power to be combatted is basically Satanic, a power, consequently, which is to be broken only by following Christ's example of prayer and penance. The practical results of such prayer and penance will then show forth in a positive and a negative program of missionary activity: positively accepting and expanding what is good in non-Christian civilizations; negatively rejecting what is evil. These ideas, though traditional, are strikingly and provocatively presented, if understandably not too fully developed, in the chapters: "What Must Live and What Must Die," and "Incarnation and Transfiguration."

It is well worth the attention of all Catholics: the professional theologian, every priest and seminarian who is or is to be part of the Church's active front-line at home or abroad, and every Catholic who must support that front-line activity by living more fully the Catholic life.—Bert M. Reilly, S.S., S.T.D.

Correspondence

Continued from page 255

the people should be taught to hold it under the chin and to pass it to the next comunicant." It is true a Bishop asked the Sacred Congregation if the acolyte might hold the plate. The reply, published privately (it has never appeared in the Acta) was "evasive": "Usus ut patena apponatur sub mento fidelium ab acolyto seu Missae inserviente nullimodo prohibetur ab Instructione hujus Congregationis: Dominus Salvator." It is not prohibited, nor is it approved, but if the server does carry it, he is to be instructed to hold the plate in such a way (horizontally) that the Sacred Particles may not fall to the floor.

But why not obey the letter of the law and let the people hold it and pass it?

Rt. Rev. John F. Glavin
St. John's Church
Rensselaer, New York

Cockle in the Wheatfield

Editor:

IN a letter from Spain just received, I am told that a German youth that "escaped" from the Russian zone, found a warm welcome in the Seminary of Madrid. He began in earnest his studies for the priesthood and soon his behavior made the Spaniards believe that they had in their midst another St. John Berchmans. Great expectations! He was simply tops. Asked occasionally how did religion fare under the Red regime, he would sort of casually answer that, as far as he knew and saw, the Russians did not bother with religion to a

BREVIARY WORN OUT?

I will put a new morrocco leather cover on your Breviary, a gold title on the spine, replace the end papers, and in general restore it to usefulness, at a cost of $4.50.

Prayer Books	3.00
Missals	4.50
Bibles	5.00

Other books or magazines bound by hand in full-leather, half-leather, cloth or fancy papers. For information write to:

STANLEY TYBURCY
198 BURNET STREET
NEW BRUNSWICK, N. J.

Be Prepared—Order Now—
Practical For
• Carnivals • Bingo
• Prizes • Promotions

We manufacture America's most beautiful line of genuine China lamps at the lowest prices available.

Write for FREE Circular and Price Lists.

Buy Direct from the Manufacturer

J. L. Loren Lamp Mfg. Co.
1012 W. Belmont Ave.,
Chicago 13, Ill.

Catholic Greeting Cards

Something which has long been wanted by Catholic families everywhere—a truly Catholic All Occasion assortment. An excellent opportunity for FUND RAISING by organizations, Sodalities, Altar Societies, etc. Write at once for samples on approval. Includes a splendid Mass card which is available in single quantity.

Robinson Cards

Dept. 333
CLINTON, MASS.

Correspondence

great extent; that it was under Hitler when religion found real tough going. Well . . . the seminarians thought that the poor kid had not been long enough under the Reds to know the real truth.

Lo and behold! the Spanish police, in a far-reaching netting of undesirable aliens and agitators, walked right into the room of the German "refugee" in the Seminary. Under cross-examination the young man admitted that he had been planted there for the purpose of being "legally" ordained and then apostatizing and going over to the enemy, thus spreading confusion and telling the world what it was like to be again free from papal tyranny.

It could happen somewhere else, too. The enemy does not sleep and takes no vacation.

Segundo Llorente, S.J.
Bethel, Alaska

The Breviary in English

Editor:

IN the December issue of The Priest, under "Currente Calamo," page 953, there appeared a news item stating that thirty liturgy scholars proposed that the daily prayers of the Breviary be cut almost in half.

If the scholars see a need of abbreviating the Breviary, how much more true is that of most of us priests who are not scholars, for whom this official prayer book of the Church has become more of a burden than a spiritual delight.

More than one learned priest has been heard to bemoan the Breviary is lost when read in the dead Latin

Language. And much of the potential inspiration of this spiritual treasury is weakened, to say the least.

Would it not be possible to obtain a privilege whereby we priests would be allowed to say the Breviary in English one year in every three years? I'm sure it would no longer be a burden, and all priests would gladly give this hour of prayer, if we could drink in the rich, full meaning of this spiritual heritage.

There is no desire to change the existing liturgical program of the Breviary, but merely the privilege of a priest to substitute, if he chooses, the reading of the "office" in English one year in every three years.

We trust it is not too optimistic a view to expect the favorable comments of our fellow priests.

Submitted for your consideration by

M. J. F.

Ohio

The "Unknown Sacrament"

Editor:

Maybe you are able to make use in The Priest of the following lines:

THE good "Old Pastor" (The Priest, January, 1949, p. 74-77) had a good idea. Yes, the Sacrament of Confirmation should be made more conspicuous, more prominent in the eyes of the youth about to receive it. Should know and remember for lifetime that

READY-MADE

CASSOCKS

Grosgrain	$22.50
Springtex	$27.50
Tropical Worsted	$30.00
Basketweave	$32.50

Sent ON APPROVAL

COLLAR FIT GUARANTEED

SIZES 34 TO 52 IN ALL LENGTHS

Available in ROMAN, JESUIT, and HOLY GHOST MODELS

Cloth Samples and Measurement Instructions on Request.

ALEXANDER MESIROV

1007 FILBERT STREET, PHILADELPHIA 7, PA.

The Spiritual Legacy of Sister Mary of the Holy Trinity

Edited by The Rev. Silvere Van Den Broek, O.F.M.

Translated from the French

Louisa Jaques was a devout Poor Clare Nun who died in Jerusalem in 1942. This work is the story of her elevation to rare heights of mystic contemplation. The first part, written at the very special request of her confessor, relates her conversion to Catholicism and her intense and apparently inexplicable vocation to the religious life. The second part is composed of her Notes, the conversations Sister Mary held with Our Lord, Whose words she noted on His instructions. Among the many subjects on which He discoursed are His intense love for souls, redeemed at the price of His life-blood; His insistence on the total gift of oneself to His love; the need for spiritual charity; the value of the hidden life.

$3.50

For Sermon Material and Spiritual Reading

The Apostolate of the Sunday Mass

By the Rev. E. C. Messenger, Ph.D.
With Foreword by the
Most Rev. Archbishop Goodier, S.J.

Volume I—The Sunday Introits and Graduals Simply Explained **$2.75**
Volume II—The Sunday Collects Simply Explained **$2.75**
Volume III—The Sunday Epistles Simply Explained **$2.75**
Volume IV—The Sunday Gospels Simply Explained **$2.75**

At your bookstore
OR FROM
THE NEWMAN PRESS
Catholic Publishers
WESTMINSTER, MARYLAND

they are being made **Knights of the King of Kings. Only once** they can receive this Sacrament of the Holy Spirit. The Bishop as the ordinary minister of this Sacrament has to pour out that fulness of the Paraclete.

Once upon a time—almost 40 years ago — Cardinal Faulhaber was administering Holy Confirmation in his diocese of Speyer. It was edifying, soul-lifting, to hear the then youngest Bishop of Germany explaining in the pulpit the greatness and importance of this Sacrament. He made the ceremonies in an exemplary manner, all to impress the young souls as deeply as possible.

Alas, Confirmation is often the unknown Sacrament as the Holy Spirit is for many the unknown God.

Through the Confirmation pledge there could be done much for betterment. And if the pledge were printed artistically to be framed and hung on the w a l l of the bedroom, there it would be a reminder for lifetime.

Missionarius Germanus
Africa

Why We Don't Win More Converts

Editor, **Our Sunday Visitor:**

WITH great interest and also anxiety have I followed the articles in **Our Sunday Visitor** on bringing others to our Faith. But living in a city such as this, I know not where to turn, and yet I know that others must be helped to find God. However, when one is rebuffed by priests who are not convert-minded, one feels like

throwing up his hands in disgust. I am going to give you instances that I have personally experienced and then hope that you will direct some of your articles at awakening priests to the very important phase of their work.

It is true that we lay people have much more contact with non-Catholics than priests ever do, and in my field of work, when I found people away from their church, I would go and tell one of our priests, only to find out later that nothing was done about it.

Tomorrow night I will be sponsor for a lady who is just being received in our Church, but have to go to another parish, because one of my parish priests was not interested in instructing her and her husband. They wanted a religion and were anxious to study the Faith, so I directed them to a priest in another parish, and as a result they are now both going to be Catholics, and are so happy about it.

You and I both know that there are priests in parishes that we are afraid to take prospective members to see. Their very manner would discourage anyone from taking instructions. I have had non-Catholics tell me if instruction classes were held away from church property many people would go, but what happens here? Parishes announce in the church paper they will hold instructions in the Catholic school certain nights for non-Catholics, but the only ones who go are those planning marriage, and they have to go.

Thanking you, and begging for a remembrance in your prayers, I remain,

Sincerely,
(Mr.) Herbert Smythe

THE EUCHARIST
AND
CHRISTIAN LIFE

Translated by Most Rev. Aloysius Willinger, C.Ss.R. from the original work by Isidor Cardinal Goma

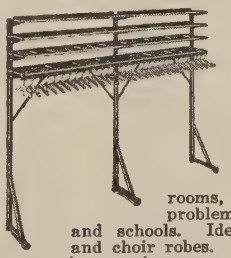
Illustrating his theme with an abundance of texts, the author explores the riches of the Eucharistic mine. April selection of the Spiritual Book Associates.
216 pp., $2.00; paper, $1.75

Dept. 4-1267

St. Anthony Guild
PRESS

PATERSON 3, NEW JERSEY

Checker
COAT and HAT RACKS



These modern steel racks provide 4 spaced coat hangers and 4 ventilated hat spaces per running foot. Keeps wraps dry, aired, sanitary and "in press." Ideal for meeting rooms, solves the locker problem in class rooms and schools. Ideal for vestments and choir robes. Come by foot, fit in anywhere.

Write for catalog CH 114 of Checker Wardrobe Equipment — portable and stationary racks, locker racks, and complete checkrooms.

VOGEL - PETERSON CO.
624 So. Michigan Ave., Chicago 5, Ill.

New Magazine Aborning

Editor:

WHILE renewing my subscription to The Priest for two years, I would like to avail myself of this opportunity to announce the birth of a new publication, a Franciscan monthly, called Padre. The first issue is slated to appear during the first week of March. It will contain material of general Catholic interest in a somewhat popular vein. The magazine will sell for twenty-five cents a copy. Subscriptions will be three dollars a year.

My editorial offices are for the present located as given below. Since all beginnings are difficult, you know the extreme difficulties under which I labor. I would greatly appreciate a mention by you of our new publication and an invitation to your readers to submit feature material ranging from 500 to 2000 words. For the present I cannot hold out the promise of payment, but hope soon the volume of subscriptions will justify a reasonable payment for articles printed.

Sincerely yours in Christ,
Luke M. Ciampi, O.F.M.
Editor

Our Lady of Pity Church
276 East 151st Street
Bronx, New York

Too Few Catholics Medical Schools

Editor:

THE current controversy anent euthanasia brings up many questions about Catholic teaching, practice, etc., to counteract this

Clarin REG.

New Cathedral Folding Kneeler Chair

The Only Folding Chair of its type in America

Indispensable for All Catholic Institutions

This Unique Chair has many and varied uses--

IN THE SANCTUARY — Finished in Gold with Cardinal Red Mohair upholstery.

AS A PEW EXTENDER — when nave is crowded. This model finished in bronze and attractive leatherette upholstery.

AS WHOLE SEATING SET-UP for overflow masses. Available with plywood seat and Kneeler, as well as leatherette upholstery.

FOR OTHER CHURCH ACTIVITIES — Dinners, Entertainments, etc.

Kneeler folds automatically with action of chair and is integral part of it. May be used with Kneeler up or down, and as an ordinary folding chair when Kneeler is not in use. Sturdy, comfortable and serviceable — 10 Year Guarantee against breakage. Stacks compactly.

write

CLARIN MFG. CO.
4640 West Harrison Street, Dept. CC- 4
CHICAGO 44, ILLINOIS

There are more Clarin steel folding chairs in institutional service than any other make

false notion. One of them is the paucity of Catholic medical schools. There are only about five Catholic medical schools in the whole country. In other words, one out of every thirty is a Catholic school. I'm speaking of those offering complete medical courses.

These five schools are filled to capacity and have a waiting list that runs into the thousands. I wrote to three of them in behalf of a young man; two didn't even have the courtesy to answer my letter. The third gave me the notion that they were filled up for the next two years and, besides, the applicant would have to have an average scholastic standing of 90%.

Many Catholic boys will be forced to go to state medical schools. How many of these can be expected to uphold the Catholic philosophy of medical ethics is problematical.

J. E. N.

Wisconsin

Catholic Athletes in Secular Schools

Editor:

RIGHT now I'm puzzled. Maybe you can straighten me out. I have at my side a national Catholic weekly. There is a picture in it. The more I look at it the more puzzled and angry I become. Here's why:

Every summer in our diocese we are obliged to preach on Catholic education. (In the neighboring diocese a similar sermon is required—once at the end of the school term, and once before the beginning of the fall term.) Parents are strongly reminded of their obligations in

THE SCHOOL OF SAINT PHILIP NERI

(FOR DELAYED VOCATIONS)
126 NEWBURY STREET
BOSTON 16, MASSACHUSETTS

Preparatory for the Roman Catholic Priesthood for ALL Dioceses and Religious Communities

Accelerated Latin, Greek and other cultural courses for aspirants with at least three years of high school training whose formal preparation for the Priesthood is wanting or should be supplemented.

Conducted and Taught by Jesuit Priests

For Catalog address
THE REV. DIRECTOR

CHURCH PEWS
Sanctuary Furnishings
Carving

+

Write for Estimates

+

MANITOWOC
Church Furniture Co.
Dept. W.
Waukesha, Wisconsin

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

"NYBA" Brand
INCENSE
Is Available Again!

Once again it is possible for us to receive those rare oils, frankincense, myrrh and perfumes from the far corners of the world which have been the essential ingredients of "NYBA" Brand Church incense.

Credo Incense	**$2.00 per lb.**
Oremus Incense	**$2.50 per lb.**
Beatitude Incense	**$3.00 per lb.**
Magnificus Incense	**$4.50 per lb.**
Felicitas Incense	**$5.50 per lb.**
Dignitas Incense	**$6.50 per lb.**

These prices include
One Dozen Charcoal Tablets.
Send for a free trial sample or mail your order to Dept. P

New York Bay Industries Co.
1133 Broadway, N. Y. 10, N. Y.

this matter. The dangers of secular education are emphasized.

Teachers in our high schools urge, beg, plead with their seniors to select, if they are going on for higher education, a Catholic college. Every high-school teacher knows that the easiest ones to entice into secular institutions are our star athletes.

One pastor told me that the greatest scandal he had had in his parish for several years was when the star athlete of his parish enrolled in a secular university, though there was a Catholic university a few blocks from his home.

Our Catholic papers, issue after isssue, decry secular education.

And yet, year after year, some of our Catholic papers publish pictures (there is one such in the weekly I have at hand) of all-America Catholic football teams. Many of the Catholics chosen on these teams are from secular universities. They are honored, feted, given gold footballs, pictured and storied in our Catholic papers. And always there is an ecclesiastic present beaming his congratulations on the group.

Frankly, I don't get it. What right have those boys with the bulging biceps in secular universities? Are they less susceptible to the dangers of secular education than their less stalwart brothers? Why should they be honored and publicized? Am I completely off base in thinking that it is a matter of scandal rather than praise?

If we must have Catholic all-America teams, it seems to me that we should make our selections solely from Catholic colleges.

A Puzzled Priest

Idaho

Day of Recollection for Priests

Editor:

ALL spiritual writers include the monthly day of recollection in the means of personal sanctification and sacerdotal holiness.

The secular priests in the Mattoon Deanery, Diocese of Springfield, Illinois, have a simple but effective arrangement for the day of recollection.

The deanery comprises seventeen parishes in charge of the secular mont, Island Grove, Greenup, Marshall, Dietrich, Edgewood, Newton, clergy: Mattoon, Neoga, Sigel, St. Mary, Lillyville, Effingham, Alta-Robinson, Ste. Marie, Bend. The parish clergy number twenty.

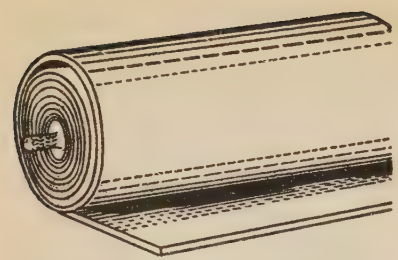
About centrally located in the area is the Franciscan Seminary. It is here that the secular clergy convene once a month, October through May, for the spiritual exercises conducted by a member of the seminary faculty. The exercises commence at 10:30 and end at 4:00 p.m. They consist of two conferences, Way of the Cross, confessions, and Holy Hour. The noon meal is taken with the community at which there is spiritual reading selected for the occasion.

The plan evolved at a deanery meeting in 1946 and has been operating ever since on the first Monday of the month. The secretary of the deanery notifies each priest with a personal card of the approaching date. From the responses, the secretary is able to inform

GOING TO *New Orleans?*

If you plan to attend the National Catholic Educational Association Convention in New Orleans April 11-14, be sure to visit the Messenger and Treasure Chest Exhibits (Booths 37-39).

GEO. A. PFLAUM, Publisher, Inc. DAYTON 2, OHIO



Nothing to lose — Everything to gain —

That's the advantage you enjoy in comparing with your present candles, the full size sample of

ROOT
ROLLED
CANDLES

we send you free, upon request. Here are the four advantages others have discovered in making this side-by-side test. The Root Rolled Candle (51% and 60% beeswax) burns at least 15% longer . . . burns cleaner . . . keeps standing straighter even amid many other lighted candles . . . and burns with a more pleasing, absolutely non-irritating aroma. Send for a free sample today.

Workers in Beeswax for over 81 years

The A. I. ROOT CO., Medina, O.

The A. I. ROOT CO., of Texas San Antonio, Texas

The A. I. ROOT CO., of Iowa Council Bluffs, Iowa

the seminary how many will attend. Average attendance lies between 15 and 20.

Franciscan Father
Teutopolis, Illinois

A Diary Can Be Useful

Editor:

ASSUMING the role of "The Voice of Experience" I would like to offer a little suggestion to present-day seminarians, the youth councilors of tomorrow. I find it most helpful to show discouraged boys and seminarians my own seminary "blue days" as noted in an old diary of mine. That convincing proof that "a successful priest" (!) like myself once experienced their own discouragements, instills new hope into them.

I believe seminarians would do well to record their sentiments on those inevitable "rainy days" of seminary life. The written record of those "rainy days" may well bring sunlight into discouraged hearts of the future.

Anonymously yours . . .
Pennsylvania

"Finding Christ's Church"

Editor:

IN the chapter "Charts for Convert Instruction" in the symposium Winning Converts (page 144), the statement is made that the charts shown in that chapter can be secured from the Catechetical Guild, 145 East Fifth Street, St. Paul, Minnesota. This was the information given us at the time the chapter was written, but unfortunately the Guild press found itself unable to produce these charts.

The many priests who have placed orders for such charts, and others who would like to secure them, will be pleased to know that these charts and many other impressive charts are reproduced in an 80-page booklet, **Finding Christ's Church,** which can be obtained in quantities from The Ave Maria Press, Notre Dame, Indiana.

The booklet will offer great assistance to priests in the instruction of inquirers, as it presents in a popular, down-to-earth manner the evidence of the divine establishment of the Catholic Church, and will thus help bring conviction to all open-minded searchers for the truth.

Cordially in Christ,

John A. O'Brien

University of Notre Dame

Darwin on the Missions

Editor:

I JUST read the classic book by Darwin, **The Voyage of the Beagle.** In Chapter XVIII, p. 437, the renowned scientist describes his impressions of the people of Tahiti—an island in the Pacific.

One passage struck me; it reads as follows:

"On the whole, it appears to me that the morality and religion of the inhabitants are highly creditable. . . There are many who attack. . . both the missionaries, their system, and the effects produced by it. Such reasoners never compare the present state with that of the island only twenty years ago; nor even with that of Europe at this day; but they compare it with the high standard of

NOTICE

- The complete set of C. I. S. Pamphlets, folders, etc., formerly advertised at $8.50 postpaid, is now (as of January 1, 1950) advanced to $10.00 postpaid due to the addition of many new titles.
- The famous **"Triumph of the Church"** chart by Rev. John P. Markoe, S.J., with explanatory book, $5.00 postpaid. Printed on extra heavy stock in two colors. Supreme in historical accuracy and technical design. One size only 32" x 63". Will attract immediate attention and the keenest interest when displayed in information centers, libraries, rectory parlors, school rooms, parish meeting rooms, church vestibules, etc.
- **Write for complete catalogue.**

CATHOLIC INFORMATION SOCIETY

214 West 31st St. **New York 1, N. Y.**

Advertisers
IN THIS ISSUE

Alexian Bros. Mountain Resort 154
Allied Brief Case Company 253

Benziger Bros., Inc. 308
Brotherhood Mutual Life Ins. Co. 252

Catholic Information Society 319
Clarin Manufacturing Co. 314

Daleiden, Lawrence N., Company 241
Desclee & Company 247

Family Digest, The .... Inside Front Cover
Florida Palm Company 248

Greiwe, Inc. 245

Hopkins Company, The 251

Information Magazine 310

Loren, J. L., Lamp Mfg. Co. 309

Mack-Miller Candle Company, Inc. 256
Manitowoc Church Furniture Co. 315
Mesirov Brothers 311

Newman Press, The 312
New York Bay Industries Co. 316

Our Sunday Visitor 246, 306
Inside Back Cover

Parsons and Parsons Co. 316
Pflaum, Geo. A., Inc. 249, 317
Pustet, Frederick, Company, Inc. 242

Robinson Cards 310
Root, A. I., Company 318

St. Anthony Guild Press 313
St. Philip Neri, School of 315
Salvatorian Fathers, The 255
Sudbury Brass Goods Co. (Waxsavers) 246

Terminal Printing & Pubg. Co. 248
Tyburcy, Stanley 309

Verdin, I. T. Machine Co. 250
Vogel-Peterson Company 313

Westport Fibercraft Company 243
Wicks Organ Company 307
Will & Baumer Candle Company
Back Cover

Correspondence

Gospel perfection. They expect the missionaries to effect that which the Apostles themselves failed to do. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary instead of credit for that which he has effected. . . They forget or will not remember, that human sacrifices and the power of an idolatrous priesthood—a system of profligacy unparalleled in any other part of the world—infanticide, a consequence of that system —bloody wars, where the conquerors spared neither woman nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity.

"In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far. . . "

These words were written by Darwin more than one hundred years ago after his five-year trip around the globe in the sailing-ship "The Beagle." What would he say in our time when the work of our Christian mission has extended so marvelously?

The praise of the great scientist is a lesson to those modern scribblers who in season and out of season belittle our heroic missionaries and the splendid work they do for the moral and economic uplift of the native races in so many countries.

Konrad Wothe, C.S.Sp.
Catholic Mission
Sandput by Trankfort
South Africa

Boost Book Sale Profits

by displaying an attractive, well stocked

NEW PAMPHLET RACK

Distribute good family literature while your church treasury profits

ONLY **$17.50** COMPLETE

Completely stocked with fast moving, appealing booklets and pamphlets. Small shipping charge extra.

This handy rack, filled with timely, attractively-covered booklets and pamphlets, is bound to make friends stop, look and BUY! An ideal way to promote wholesome, interesting Catholic reading by making good family-type literature available in your church vestibule, school, cafeteria, recreation center or auditorium.

THE RACK ITSELF

is made of durable black enameled metal, with adjustable width pockets and holds dozens of booklets. Coin box at bottom with place for lock. Strong easel stand in back for table use or heavy chain for hanging on pillar or wall. Measures 47" high and 22" wide overall.

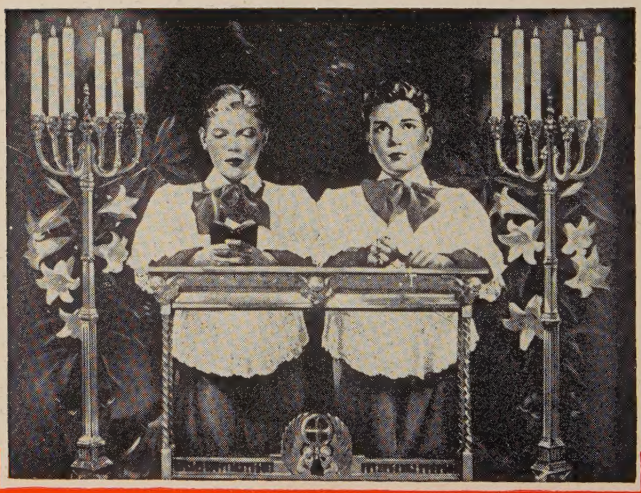
Rack alone without pamphlets $12.50 each, plus small shipping cost.

OUR SUNDAY VISITOR

HUNTINGTON, INDIANA

"Raise your joys and triumphs high..."

Easter morn! How fresh the blooms, how blue the sky, to remind us that above and beyond us shines the everlasting grace of our Lord! How thankful we should be that in this land of liberty we may still sing to Him who rose on Easter Day!



WILL & BAUMER CANDLE CO., INC.

Established 1855

SYRACUSE, N. Y.

The Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	71 Broad St.	162 N. Franklin St.	954 S. Flower St.	Laval des Rapides